

पेया चोत्कारिकाच्छर्दितट्कासामातिसारनुत् ॥

गौरसर्वपगङडीरविडङ्गव्योषचित्रकान् । साभयान् साधयेत्तोये यवाग्नं तेन चाम्भसा ॥ १८२ ॥  
 ससर्पिल्लब्धां कासे हिकाश्वासे सपीनसे । पाण्डुमये क्षये शोये कर्णशूले च दापयेत् ॥ १८३ ॥  
 कण्टकारीरसे सिञ्चो मुद्रगयूषः सुसंस्कृतः । सगौरामलकः साम्लः सर्वकासभिषग्जितम् ॥ १८४ ॥  
 वाताम्लौषधनिक्षकाथं क्षीरं यूषान् रसानपि । वैष्णवप्रतुदान् वैलान् दापयेत् क्षयकासिनै ॥ १८५ ॥  
 क्षतकासे च ये धूमाः सानुपाना निदर्शिताः । क्षयकासे तानेव यथावस्थं प्रयोजयेत् ॥ १८६ ॥

One should take powder of black pepper with ghee, honey and sugar or paste of badari leaves fried in ghee and added with rock salt. This linctus is prescribed in hoarseness of voice and cough.

The paste of leaves of tilvaka fried in ghee and added with sugar or utkārikā prepared with it should be taken to alleviate vomiting, thirst, cough, āma doṣa and diarrhoea.

Gruel prepared in decoction of white mustard, gaṇḍīra, viḍāṅga, trikaṭu, citraka and harītaki and added with ghee and salt should be prescribed in cough, hiccup, dyspnoea, coryza, pāṇḍuroga, wasting, phthisis and earache.

The soup of green grams cooked in decoction of kaṇṭakārī and soured with āmalaka fruit with white mustard is remedy for all types of cough.

In kṣayaja kāsa, one should prescribe the intake of the decoction of vāta-alleviating drugs, milk, vegetable soups, meat-soups and meat of gallinaceous, pecking and burrow-dweller birds and animals.

Moreover, the smokings which are described along with afterdrink in the context of kṣataja kāsa may also be used in kṣayaja kāsa according to condition. [ 180-186 ]

दीपनं वृङ्घणं चैव स्रोतसां च विशोधनम् । व्यत्यासात्क्षयकासिम्यो बल्यं सर्वं हितं भवेत् ॥ १८७ ॥  
 सञ्चिपातभवोऽप्येष क्षयकासः सुदारुणः । सञ्चिपातहितं तस्मात् सदा कार्यं भिषग्जितम् ॥ १८८ ॥  
 दोषानुबलयोगाच्च द्विद्रोगबलाबलम् । कासेष्वेषु गरीयांसं जानीयादुत्तरोत्तरम् ॥ १८९ ॥

All appetiser, bulk-promoting, channel-cleansing and strength-promoting measures applied alternately are beneficial for the patients of kṣayaja kāsa.

The kṣayaja kāsa is also caused by sannipāta which is very severe. Hence always the treatment useful in sannipāta should be adopted.

One should treat the severity or otherwise of the disease according to dominance of doṣas. The severity of all these types of cough increases in successive order. [ 187-189 ]

**भोज्यं पानानि सर्वाणि लेहाश्च सह पानकैः । क्षीरं सर्पिर्गुडा धूमाः कासमैषज्यसंग्रहः ॥ १९० ॥**

Thus the pharmacopoeia of cough consists of edibles, drinks, ghṛtas, linctus, syrups, milk, ghee boluses and smokings. [ 190 ]

**तत्र श्लोकः—**

**संख्या निमित्तं रूपाणि साध्यासाध्यत्वमेव च । कासानां भेषजं प्रोक्तं गरीयस्त्वं च कासिनः ॥ १९१ ॥**

Now the summing up verse—

Thus in this chapter, number, etiology, symptoms, prognosis, treatment and severity of the types of cough are said. [ 191 ]

**इत्यग्निवेशकृते तन्वे चरकप्रतिसंस्कृतेऽप्राप्ते दृढवलसंपूरिते चिकित्सास्थाने  
कासचिकित्सितं नामाष्टावशोऽध्यायः ॥ १८ ॥**

Thus ends the eighteenth chapter on the treatment of cough in  
Cikitsāsthāna in the treatise composed by Agniveśa,  
redacted by Caraka and reconstructed by  
Dṛḍhabala as it was not available. (18)

### एकोनविंशोऽध्यायः

### CHAPTER XIX

**अथातोऽतीसारसिकित्सितं व्याख्यास्यामः ॥ १ ॥**

Now ( I ) shall expound the chapter on treatment of atisāra ( diarrhoea ). [ 1 ]

**इति ह स्माह भगवानात्रेयः ॥ २ ॥**

As propounded by Lord Ātreya. [ 2 ]

भगवन्तं खल्वात्रेयं कृताङ्किं हुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरे हिमवतः पार्श्वे विनयादु-  
पेत्याभिवाद्य चाग्निवेश उवाच—भगवन् ! अतीसारस्य प्रागुत्पत्तिनिमित्तलक्षणोपशमनानि प्रजालु-  
ग्रहार्थमाख्यातमर्हसीति ॥ ३ ॥

Agniveśa approached and bowed respectfully to Lord Ātreya who having finished his daily routine and having offered oblation to fire was sitting in the northern side of the Himalayas surrounded by the congregation of sages and submitted—O Lord ! kingly tell us about the early origin, etiology, symptoms and treatment of diarrhoea for the welfare of the people. [ 3 ]

अथ भगवान् पुनर्वसुरात्रेयस्तदग्निवेशवचनमनुनिश्चयोवाच—श्रूयतामग्निवेश ! सर्वमेतदग्निलैन व्याख्यायामानम् । आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूत्वान्तर्लभ्माय प्रक्रियन्ते स्म । ततो दक्षयं प्रत्यवरकालं मनोः पुत्राणां नरिष्यन्नाभागेक्षवाकुनृगशर्यात्यादीनां कतुषु पशूनामेवाभ्यनुश्नानात् पशवः प्रोक्षणमवापुः । अतश्च प्रत्यवरकालं पृष्ठध्रेण दीर्घसत्रेण यजता पशूनामलाभाद्गवामालभ्मः प्रवर्तितः । तं दृष्ट्वा प्रव्यथिता भूतगणाः, तेषां चोपयोगादुपाकृतानां गवां गौरवादौष्ण्यदसात्म्यत्वादशस्तोपयोगाच्चोपहतमनसां चातीसारः पूर्वमुत्पन्नः पृष्ठध्रयज्ञे ॥ ४ ॥

On this after listening to Agniveśa Lord Punarvasu Ātreya said—listen O Agniveśa ! the entire discourse. In initial age, though the animals were sacrificable in yajñas ( sacrificial rites ), they were actually not sacrificed, but after the sacrifice performed by Dakṣa when sacrificial rites were performed by the son's of Manu such as Nariṣyan, Nābhāga, Ikṣvāku, Nṛga, Śaryāti etc. the animals began to be sacrificed with their (animal's) own permission. Still later Pṛṣadadhra started sacrificing bulls when other animals were not available for his long term sacrificial rite. On seeing this the creatures became shocked and when in this afflicted mental state and consequent loss of agni they ingested the killed bulls, it caused diarrhoea due to heaviness, hotness, unsuitability and use of inauspicious thing. Thus atisāra ( diarrhoea ) originated initially in the sacrificial rite of Pṛṣadadhra. [ 4 ]

अथावरकालं वातलस्य वातातपव्यायामात्मनिषेविणो रुक्षालप्रमिताशिनस्तीक्ष्णमद्यव्याय-  
नित्यस्योदावर्तयतश्च वेगान् वायुः प्रकोपमापद्यते, पक्ता चोपहन्यन्ते, स वायुः कुपितोऽग्नादुपहते  
मूत्रस्वेदौ पुरीषाशयमुपहृत्य, ताम्यां पुरीषं द्रवीकृत्य, अतीसाराय प्रकल्पते । तस्य रूपाणि—विज्जलमामं  
विष्णुतमवसादि रुक्षं द्रवं सशूलमामगन्धमीषच्छब्दमशब्दं वा विवद्मूत्रवातमतिसार्यते पुरीषं, वायुश्चा-  
न्तःकोष्ठे सशब्दशूलस्तिर्यक् चरति विवद्द इत्यामातिसारो वातात् । पक्तं वा विवद्दमल्पालं सशब्दं  
सशूलफेनपिच्छापरिकर्तिं हृष्टरोमा विनिःश्वसन् शुष्कमुखः कठ्यरुत्रिकजानुपृष्ठपार्श्वशूली भ्रष्टगुदो  
मुदुमुहुर्विग्रथितमुपवेश्यते पुरीषं वातात्, तमाहुरनुग्रथितमित्येके, वातानुग्रथितवर्चस्त्वात् ॥ ५ ॥

( Thereafter ), when a person of vātika constitution is exposed excessively to wind, sun and physical exercise; takes rough, little or deficient food; indulges in sharp things, wine and sex and holds up the urges, vāyu gets vitiated and agni is diminished. In this state the vitiated vāyu carrying urine and sweat ( fluids ) to the colon liquifies the stool and thus causes diarrhoea.

In this the stool if āma ( undigested ) is passed as slimy, spreading, precipitating, rough, liquid, painful, with fishy odour, slight or no sound, and retention of urine and flatus. The retained vāyu moves within the belly here and there with sound and pain—this is āmatisāra caused by vāta. In case of pakva ( digested ) stool, it is constipated, passed in little quantity with sound, pain, froth, slim and cutting pain in anus, horripilation, increased respiration, dryness of mouth, pain in waist, thigh, sacral region, knee, back and sides, anal prolapse and

now and then as scabulous. Some say it is 'anugrathita' ( scabulous ) because of stool being knotted by vāta. [ 5 ]

पित्तलस्य पुनरम्ललवणकटुकक्षारोष्णतीक्ष्णातिमात्रनिषेविणः प्रतताग्निसूर्यसंतापोष्णमारुतोपहतगात्रस्य क्रोधेर्व्यावहुलस्य पित्तं प्रकोपमापद्यते । तत् प्रकुपितं द्रवत्वादूष्मानमुपहत्य पुरीषाशयविस्तृतमौष्ण्याद् द्रवत्वात् सरत्वाच्च भित्त्वा पुरीषमतिसाराय प्रकल्पते । तस्य रूपाणि - हारिद्रं हरितं नीलं कृष्णं रक्तपित्तोपहितमतिदुर्गन्धमतिसार्यते पुरीषं, तृष्णादाहस्वेदमूर्छाशूलब्धनसंतापपाकपरीत इति पित्तातिसारः ॥ ६ ॥

When a person of pittala constitution takes sour, salty, pungent, alkaline, hot and irritant things excessively, is afflicted by constant exposure to fire, scorching sun and hot winds and psychologically stressed with anger and envy, his pitta gets vitiated. This extinguishes the agni due to fluidity and then reaching the colon breaks the stool due to hotness, fluidity and laxativeness and thus causes diarrhoea.

In this the patient passes stool as yellow, green, blue, black, associated with rakta-pitta and exceedingly foetid. He is, at the same time, associated with thirst, burning sensation, sweating, fainting, colic pain, inflammation and suppuration in anus. This is pittatisāra ( diarrhoea caused by pitta ). [ 6 ]

श्लेष्मलस्य तु गुरुमधुरशीतनिष्ठाघोपसेविनः संपूरकस्याचिन्तयतो दिवास्वप्नपरस्यालसस्य श्लेष्मा प्रकोपमापद्यते । स स्वभावाद् गुरुमधुरशीतनिष्ठाः स्तोऽग्निमुपहत्य सौम्यस्वभावात् पुरीषाशयमुपहत्योपक्लेय पुरीषमतिसाराय कल्पते । तस्य रूपाणि - निष्ठं श्वेतं पिच्छिलं तन्तुमदामं गुरु दुर्गन्धं श्लेष्मोपहितमनुबद्धशूलमल्पाल्पमधीक्षणमतिसार्यते सप्रवाहिकं, गुरुदण्डवस्तिवंक्षणदेशः कृतेऽप्यकृतसंज्ञः सलोमहर्षः सोत्कलेशो निद्रालस्यपरीतः सदनोऽन्नद्वेषी चेति श्लेष्मातिसारः ॥ ७ ॥

When a person of śleṣmala constitution takes heavy, sweet, cold and unctuous things excessively, oversaturates himself, is free from mental work, indulges in day-sleep and is idle his kapha gets vitiated. Kapha being heavy, sweet, cold and unctuous in nature while moving down extinguishes the agni and further due to watery nature affects the colon with excessive fluid and thus causes diarrhoea.

In this the patient passes stool as unctuous, white, slimy, thready, āma ( undigested ), heavy, foetid, mixed with mucus, with frequent colic pain, in little quantity and with tenesmus. He feels heaviness in abdomen, anus, pelvis and groin, has motions without knowledge, and has horripilation, nausea, oversleep, idleness, lassitude and aversion to food. This is diarrhoea caused by kapha. [ 7 ]

अतिशीतनिष्ठक्षोणगुरुहस्तरकठिनविषमविरुद्धासात्म्यभोजनात् कालातीतभोजनाद् यत्किञ्चिद्दम्यवहरणात् प्रदुष्मद्यपानीयपानादतिमद्यपानादसंशोधनात् प्रतिकर्मणां विषमगमनादनुपचाराज्ज्वल-

नादित्यपवनसलिलातिसेवनादस्यप्रादतिस्वप्राद्रेगविधारणाद्युविपर्ययाद्यथावलमारम्भान्त्यशोकचित्तोद्वेगातियोगात् कृमिशोषज्वराशोषिकारातिकर्षणाद्वा व्यापत्ताम्बेख्यो दोषाः प्रकृषिता भूय एवाग्निमुपहत्यपकाशयमनुप्रविश्यातीसारं सर्वदोषलिङ्गं जनयन्ति ॥ ८ ॥

By intake of too cold, unctuous, rough, hot, heavy, coarse and hard things, irregular meals; intake of incompatible and unsuitable things, fasting, delayed meals, taking whatsoever, drinking defective wine and water, over-drinking, avoiding evacuation, irregular application and mismanagement of remedial measure, excessive exposure to fire, sun, wind and water, want of sleep or oversleep, suppression of urges, seasonal perversions, exertion not in consonance of strength, excessive fear, grief and mental agitation, or due to excessive emaciation in diseases like intestinal worms, phthisis, fever and piles in a person having deranged agni all the three dosas get vitiated and damaging the agni further reach the colon and cause diarrhoea with symptoms of all the dosas. [ 8 ]

अपि च शोणितादीन् धातुनिप्रकृष्टं दूषयन्तो धातुदोषस्वभावकृतानतीसारवर्णानुपदर्शयन्ति । तत्र शोणितादिषु धातुव्यतिप्रदुषेषु हारिद्रहरितनीलमाञ्जिष्ठमांसधावनसन्धिकाशं रक्तं कृष्णं श्वेतं वराहमेदःसद्वशमनुबद्धवेदनमवेदनं वा समासव्यत्यासादुपेवेष्यते शङ्खद् ग्रथितमामं सकृत्, सकृदिपि पक्कमनतक्षीणमांसशोणितवलो मन्दाग्निर्विहतमुखरसश्च, तादशमातुरं कृच्छ्रसाध्यं विद्यात् । पम्बिर्वर्णरतिसार्यमाणं सोपद्रवमातुरमसाध्योऽयमिति प्रत्याचक्षीति, तद्यथा—पक्कशोणिताभं यकृतखण्डो-पमं मेदोमांसोदकसन्धिकाशं दधिघृतमज्जतैलवसाक्षीरवेसवाराभमतिनीलमतिरक्तमतिकृष्णमुदकमिवाच्छं पुनर्मेचकाभमतिस्थिर्यं हरितनीलकषायवर्णं कर्बुरमाविलं पिच्छिलं तन्तुमदामं चन्द्रकोपगतमतिकुणपूर्ति-पूर्यगन्ध्यामाममत्स्यगन्धि मक्षिकाकान्तं कुथितवहुधातुस्त्रवमल्पपुरीषमपुरीषं वाऽतिसार्यमाणं तुष्णादाह-ज्वरभ्रमतमकहिकाश्वासानुबन्धमतिवेदनमवेदनं वा स्नस्तपक्षुदं पतितगुदवलिं मुक्तनालमतिक्षीणवल-मांसशोणितं सर्वपर्वास्थिशूलिनमरोचकारतिप्रलापसंमोहपरीतं सहसोपरतविकारमतिसारिणमचिकित्स्यं विद्यात्, इति सन्धिपातातिसारः ॥ ९ ॥

Besides, by affecting the dhātus ( blood etc. ) deeply they exhibit various colours in stool caused by the nature of dhātus and dosas. When the dhātus ( blood etc. ) are affected too much, the patient passes stool as yellow, green, blue, red like mañjishṭhā and meat-water, black, white like lard, painful or painless, all these combined together or separately, sometimes āma ( undigested ) and scabulous while sometimes digested, with not too much loss of flesh, blood or strength, having poor digestion and loss of normal taste in mouth. Such patient should be known as curable with difficulty. That having stools with the following colours and other complications should be rejected as incurable such as like cooked blood, liver pieces, fat, meat-water, curd, ghee, marrow, oil, muscle-fat, milk and vesavāra ( a spicy preparation ), exceedingly blue, red and black; clear like

water, collyrium-like, too unctuous; green, blue and ochre-coloured, variegated, turbid, slimy, thready, āma ( undigested ) with moony lustre, foetid, putrid and of cadaverous odour, having odour of uncooked fish, attacked by flies, containing profuse discharge of necrosed tissues, passing little or no stool associated with thirst, burning sensation, fever, giddiness, feeling of darkness, hiccup and dyspnoea, with excessive or no pain, prolapse and suppuration of anus, rectal folds having fallen down, open anal passage, too much wasting of strength, muscles and blood, pain in all the joints and bones, afflicted with anorexia, restlessness, delirium and fainting, sudden relief of symptoms—such patient of diarrhoea should be taken as incurable. This is sannipātātisāra ( diarrhoea caused by three dosas jointly ). [ 9 ]

तमसाध्यतामसंप्रातं चिकित्सेद् यथाप्रधानोपक्रमेण हेतूपशयदोषविशेषपरीक्षया चेति ॥ १० ॥

If it has not reached the stage of incurability, it should be managed with the measures according to dominance of dosha and by examining etiology, suitability and specific dosha. [ 10 ]

आगन्तु द्वावतीसारां मानसौ भयशोकज्जौ । तत्त्योर्लक्षणं वायोर्यदतीसारलक्षणम् ॥ ११ ॥

Two types of diarrhoea caused by fear and anxiety are psychic and exogenous. Their symptoms are the same as those of vātika diarrhoea. [ 11 ]

मारुतो भयशोकाभ्यां शीघ्रं हि परिकृप्यति । तयोः क्रिया वातहरी हृष्णाश्वासनानि च ॥ १२ ॥

इत्युक्ताः षडतीसाराः, साध्यानां साधनं त्वतः । प्रवक्ष्याम्यनुपूर्वेण यथावत्तन्त्रिवोधत ॥ १३ ॥

Vāyu gets vitiated quickly by fear and anxiety. Hence they are treated with vāta-alleviating measures and psycho-therapeutic ones like producing exhilaration and consolation.

Thus six types of diarrhoea are said. Now ( I ) will describe the management of the curable ones in order, listen attentively. [ 12-13 ]

दोषा सञ्चिताय यस्य विद्युताहारमूर्च्छिताः । अतीसाराय कल्पन्ते भूयस्तान् संप्रवर्तयेत् ॥ १४ ॥

न तु संप्रहणं देयं पूर्वमामातिसारिणे । विवध्यमानाः प्राणदोषा जनयन्त्यामयान् बहून् ॥ १५ ॥

दण्डकालसकाधमानग्रहण्यशोगदांस्तथा । शोथपाङ्गमयस्थूलिहुष्टगुल्मोदरज्वरान् ॥ १६ ॥

तस्मादुपेक्षेतोत्क्रिधान् वर्तमानान् स्वयं मलान् । कृच्छ्रं वा वदतां दद्यादभयां संप्रवर्तिनीम् ॥ १७ ॥

तया प्रवाहिते दोषे प्रशाम्यत्युदरामयः । जायते देहलघुता जठराञ्जिश्च वर्धते ॥ १८ ॥

प्रमध्यां मध्यदोषाणां दद्याद्विपनपाचनीम् । लङ्घनं चाल्पदोषाणां प्रशस्तमतिसारिणाम् ॥ १९ ॥

In the case where dosas accumulated due to mixing up with the undigested food are responsible for diarrhoea, they should be eliminated. Further astringent measure should not be applied in the very beginning in case of āmatisāra ( diarrhoea with undigestion ) because the dosas ( pathogenic materials ) held up beforehand

produce a number of disorders such as danḍakālasaka ( a type of alasaka which stiffens the body ), tympanitis, grahaṇī disorder, piles, oedema, anaemia, splenomegaly, kuṣṭha, gulma, udararoga and fever. Hence one should ignore the excited and self-impelled motions or if there be any difficulty he should administer haritaki, to induce it further. By this when the impurity is eliminated, the abdominal disorder is relieved, body recovers lightness and agni improves.

The patients having moderate doṣa should be given decoction to improve appetite and digestion. In case of those having little doṣa, lightening is advisable. [ 14-19 ]

पिप्पली नागरं धान्यं भूतीकमभया वचा । ह्रीवेरं भद्रमुस्तानि विल्वं नागरधान्यकम् ॥ २० ॥  
पृष्ठिनपर्णी श्वदंश्ट्रा च समज्ञा कण्ठकारिका । तिस्रः प्रमथ्या विहिताः श्लोकार्थैरतिसारिणाम् ॥ २१ ॥  
वचाप्रतिविषाध्यां वा मुस्तपर्णटकेन वा । ह्रीवेरश्वद्वेराभ्यां पक्वं वा पाययेज्जलम् ॥ २२ ॥

( 1 ) Pippali, śunṭhi, dhānyaka, bhūtika, haritaki and vacā, ( 2 ) hrībera, bhadramusta, bilva, śunṭhi and dhānyaka, ( 3 ) pṛśniparṇi, gokṣura, lajālu and kaṇṭakārī—these three decoctions have been formulated in half-verses for those suffering from diarrhoea.

The patient should be provided with water boiled with any one of these groups of drugs—( 1 ) vacā and prativiṣā, ( 2 ) musta and parpaṭaka, ( 3 ) hrībera and śunṭhi. [ 20-22 ]

युक्तेऽन्नकाले क्षुत्क्षामं लघून्यन्नानि भोजयेत् । तथा स शीघ्रमासेति रुचिमग्निवलं बलम् ॥ २३ ॥  
तक्रेणावन्तिसोमेन यवाग्वा तर्पणेन वा । सुरया मधुना चादौ यथासात्म्यमुपाचरेत् ॥ २४ ॥  
यवागूभिर्विलेपीभिः खडैर्यूचै रसौदनैः । दीपनग्राहिसंयुक्तैः क्रमश्च स्यादतः परम् ॥ २५ ॥

When he is weakened by hunger, he should be given light food in meal time thus he attains relish, power of digestion and strength quickly. In the beginning, he should be managed with buttermilk, sour-gruel, saturating drinks, wine and madhu ( a particular wine ) according to suitability. Thereafter he should be given gruel, paste gruel, khaḍa, soups, rice with meat-soup added with appetisers and astringents. [ 23-25 ]

शालपर्णी पृष्ठिनपर्णी वृहती कण्ठकारिकाम् । बलां श्वदंश्ट्रां विल्वानि पाठां नागरधान्यकम् ॥ २६ ॥  
शटीं पलाशं हृपुषां वचां जीरकपिप्पलीम् । यवानीं पिप्पलीमूलं वित्रकं हस्तिपिप्पलीम् ॥ २७ ॥  
वृक्षाम्लं दाढिमाम्लं च सदिङ्गु विडसैन्धवम् । प्रयोजयेदन्नपाने विधिना सूपकलिपतम् ॥ २८ ॥  
वातश्लेमहरो ह्येष गणो दीपनपाचनः । ग्राही वलयो रोचनश्च तस्मान्त्तस्तोऽतिसारिणाम् ॥ २९ ॥

Śālaparṇi, pṛśniparṇi, bṛhatī, kaṇṭakārī, balā, gokṣura, bilva, pāṭhā, śunṭhi, dhānyaka, śaṭī, palāśa, hapuṣā, vacā, jiraka, pippali, yavānī, pippalimūla, citraka

gajapippali, vṛkṣāmla, sour pomegranate, hiṅgu, biḍ and rock salt—these should be used with food and drinks prepared properly by the ( expert ) cook. This group of drugs alleviates vāta and kapha, is appetiser, digestive, astringent, strength-promoting and relishing and as such is useful for the patients of diarrhoea. [ 26-29 ]

आमे परिणते यस्तु विबद्धमतिसार्थते । सशूलपिच्छमल्पालयं बहुशः सप्रवाहिकम् ॥ ३० ॥  
यूरेण मूलकानां तं बदराणामथापि वा । उपोदिकायाः क्षीरिष्य यवान्या वास्तुकस्य वा ॥ ३१ ॥  
सुवर्चलायाश्वच्छोर्वा शाकेनावल्गुजस्य वा । शङ्खाः कर्कारुकाणां वा जीवन्त्याश्रिभर्टस्य वा ॥ ३२ ॥  
लोणिकायाः सपाठायाः गुष्कशाकेन वा पुनः । दधिदाडिमसिञ्चेन बहुखेदेन भोजयेत् ॥ ३३ ॥

In case āma is digested but still the patient suffers from diarrhoea passing stool with retention, pain, slim ( mucus ) and tenesmus in small quantity but frequently, the patient should be fed with the soup of radish and badara, or with vegetables of upodikā, kṣiriṇī, yavāni, vāstuka, suvarcalā, cañcu or bākucī or with the dried vegetable of śaṭi, karkāruka, jivanti, cirbhāṭa, lonikā and pāṭhā cooked with curd and pomegranates and adding with plenty of fat. [ 30-33 ]

कटकः स्याद्वालविल्वानां तिलकलक्ष्य तत्समः ।  
दधः सरोऽम्लस्तेहाद्यः खडो हन्यात् प्रवाहिकाम् ॥ ३४ ॥

यवानां मुद्रमाषाणां शालीनां च तिलस्य च । कोलानां वालविल्वानां धान्ययूपं प्रकल्पयेत् ॥ ३५ ॥  
ऐकध्यं यमके भृष्टं दधिदाडिमसारिकम् । वर्चःश्ये गुष्कमुखं शाल्यञ्च तेन भोजयेत् ॥ ३६ ॥  
दधः सरं वा यमके भृष्टं सगुडनागरम् । सुरां वा यमके भृष्टं व्यञ्जनार्थं प्रदापयेत् ॥ ३७ ॥  
फलाम्लं यमके भृष्टं यूपं गुञ्जनकस्य वा । लोपाकरसमम्लं वा स्त्रिघाम्लं कच्छपस्य वा ॥ ३८ ॥  
बहिंतित्तिरिदक्षाणां वर्तकानां तथा रसाः । स्त्रिघाम्लाः शालयश्वाग्रूया वर्चःक्षयरुजापद्माः ॥ ३९ ॥  
अन्तराधिरसं पूत्वा रक्तं मेषस्य चोभयम् । पचेहाडिमसाराम्लं सधान्यस्तेहनागरम् ॥ ४० ॥  
ओदनं रक्तशालीनां तेनाद्यात् प्रपिवेच तत् । तथा वर्चःक्षयकृतैर्व्याधिभिर्विप्रमुच्यते ॥ ४१ ॥

The khaḍa prepared of the paste of tender bilva fruits and equal quantity of sesamum paste, supernatant layer of curd and added with sours and fat destroys pravāhikā ( dysentery ).

In case of excessive elimination of stool leading to dryness of mouth ( dehydration ), the patient should be fed on śāli rice with the soup of cereals such as barley, green gram, black gram, śāli rice, sesamum along with kola and tender fruits of bilva fried in yamaka ( ghee and oil combined ) and added with curd and pomegranate fruit. In the form of vegetable, supernatant layer of curd fried in ghee and oil combined and added with jaggery and śunṭhī, or wine fried in ghee and oil combined should be given. Alternatively, the soup of grñjanaka soured with fruits and fried in twin fats or soured soup of the meat of fox or fatty and soured meat-soup of tortoise should be given ( as vegetable ).

Meat-soup of peacock, partridge, cock and vartaka ( quail ) added with fat and soured along with śāli rice are excellent alleviators of complaints caused by excessive loss of faeces.

The meat-soup of the trunk of sheep duly strained and blood thereof should be cooked separately souring with pomegranate and adding with coriander, uncting substance and śunṭhi. The patient should take boiled rice of red śāli with the above soup and drink the blood thereafter. Thus he is relieved of the disorders caused by excessive loss of faeces. [ 34-41 ]

गुदनिःसरणे शूले पानमम्लस्य सर्पिषः । प्रशास्यते निरामाणामथवाऽप्यनुवासनम् ॥ ४२ ॥  
चाङ्गेरीकोलदध्यम्लनागरक्षारसंयुतम् । घृतमुत्कथितं पेयं गुदभ्रंशारुजापहम् ॥ ४३ ॥

इति चाङ्गेरीघृतम् ।

सच्चव्यपिष्पलीमूलं सव्योपविडदाढिमम् । पेयमम्लं घृतं युक्त्या सधान्याजाजिचित्रकम् ॥ ४४ ॥  
इति गुदभ्रंशे चव्यादिघृतम् ।

When the patient is free from āma and suffers from prolapse of rectum with pain, he should take sour ghṛta or unctuous enema.

Ghee cooked with cāṅgerī, kola, sour curd, dry ginger and alkali should be taken to alleviate prolapse of rectum and pain.

( Thus Cāṅgerī ghṛta ).

The soured ghee cooked with cavya, pippalimūla, trikaṭu, biḍa, pomegranates, dhānyaka, jiraka and citraka should be taken properly. [ 42-44 ]

( Thus Cavyādighṛta for prolapse of rectum ).

दशमूलोपसिद्धं वा सबिल्वमनुवासनम् । शटीशताहाबिल्वैर्वा वचया चित्रकेण वा ॥ ४५ ॥  
इति गुदभ्रंशेऽनुवासनम् ।

The unctuous enema prepared of daśamūlī and bilva fruits or śaṭī, śatahvā and bilva or vacā or citraka should be administered. [ 45 ]

( Thus unctuous enema for prolapse of rectum ).

स्तम्भभ्रष्टगुदे पूर्वं खेहस्वेदौ प्रयोजयेत । सुस्विन्नं तं मृदुभूतं पिच्छुना संप्रवेशयेत् ॥ ४६ ॥

If the rectum is stiffened and prolapsed, at first, it should be uncted and fomented and when it is fomented well and softened, it should be put inside with a tampon. [ 46 ]

विबद्धवातवर्चास्तु बहुशूलप्रवाहिकः । सरक्तपिच्छुस्तृष्णातः क्षीरसौहित्यमर्हति ॥ ४७ ॥  
यमकस्योपरि क्षीरं धारोष्णं वा पिवेन्नरः । शृग्तमेरण्डमूलेन बालविल्वेन वा पयः ॥ ४८ ॥  
पवं क्षीरप्रयोगेण रक्तं पिच्छा च शाम्यति । शूलं प्रवाहिका चैव विवन्धश्चोपशाम्यति ॥ ४९ ॥

If the patient has retention of flatus and faeces, excessive pain and tenesmus, passes blood and mucus and suffers from thirst, he requires ample saturation with milk. So he should drink warm milk milched over twin fats or milk boiled with castor root or tender fruit of bilva. By the use of milk in this way, blood and mucus subside along with pain, tenesmus and constipation. [ 47-49 ]

पित्तातिसारं पुनर्निदानोपशयाकृतिभिरामान्वयमुपलभ्य यथावलं लघ्ननपाचनाम्यामुपाचरेत् । त्रय-  
तस्तु मुस्तपर्षटकोशीरसारिवाचन्दकिराततिक्तकोदीच्यवारिभिरुपचारः । लघ्नितस्य चाहारकाले  
बलातिबलासूर्पर्णीशालपर्णीपृश्चपर्णीबृहतीकण्टकारिकाशतावरीश्वदंगूनिर्यूहसंयुक्तेन यथासात्म्यं  
यवागूमण्डादिना तर्पणादिना वा क्रमेणोपचारः । मुद्रमस्त्रहरेणुमकुष्ठकाढकीयूषैर्वा लावकपिङ्गलशश-  
हरिणैर्णकालपुच्छकरसैरीपदम्लैरनम्लैर्वा क्रमशोऽग्निं सन्धुक्षयेत् । अनुचन्दे त्वस्य दीपनीयपाचनीयोप-  
शमनीयसंग्रहणीयान् योगान् संप्रयोजयेदिति ॥ ५० ॥

In pittaja diarrhoea, if the presence of āma is found on the basis of etiology, suitability and symptoms, the patient should be managed with lightening and digestive measures according to strength. In case of thirst, he should be managed with water boiled with musta, parpaṭaka, uṣira, sārivā, candana, kirātakiktaka and udīcya. After lightening, at the time of food, he should be given gruel, scum etc. or saturating drink etc. gradually according to suitability cooked with the decoction of balā, atibalā, sūrpaparṇī, śālaparṇī, pr̄śniparṇī, bṛhatī, kaṇṭakārī, śatāvarī and gokṣura. Agni should be stimulated gradually by giving soup of green gram, lentils, hareṇu, makuṣṭha and āḍhaki or meat-soup of common quail, grey partridge, rabbit, hariṇa, eṭa and kālapucchaka ( types of deer ) slightly or not soured. If diarrhoea continues, appetising, digestive, pacificatory and astringent formulations should be administered. [ 50 ]

सक्षौद्रातिविषां पिष्ठा वत्सकस्य फलत्वचम् । पिवेत् पित्तातिसारम्बं तण्डुलोदकसंयुक्तम् ॥ ५१ ॥  
किराततिक्तको मुस्तं वत्सकः सरसाज्ञनः । बिल्वं दारुहरिद्रात्वक् हीवेरं सदुरालभम् ॥ ५२ ॥  
चन्दनं च मृणालं च नागरं लोभ्रमुत्पलम् । तिला मोचरसो लोभ्रं समझा कमलोत्पलम् ॥ ५३ ॥  
उत्पलं धातकीपुष्पं दाढिमत्वज्ञहौषधम् । कट्टफलं नागरं पाठा जम्बवाम्रास्थिदुरालभाः ॥ ५४ ॥  
योगाः पडेते सक्षौद्रास्तण्डुलोदकसंयुताः । पेयाः पित्तातिसारम्बाः स्तोकार्थेन निदर्शिताः ॥ ५५ ॥  
जीर्णोषधानां शस्यन्ते यथायोगं प्रकल्पितैः । रसैः सांग्राहिकैर्युक्ता पुराणा रक्तशालयः ॥ ५६ ॥

Seeds and bark of kuṭaja pounded together with ativiṣā and added with honey should be taken with rice-water to alleviate pittātisāra.

( 1 ) Kirātakita, musta, kuṭaja and rasāñjana, ( 2 ) bilva ( fruit ), dāruharidrā ( bark ), hr̄ibera and durālabhā, ( 3 ) candana, mr̄ṇāla, śunṭhī, lodhra and utpala, ( 4 ) sesamum seeds, mocarasa, lodhra, lajjālu, lotus and water lily, ( 5 ) water lily, dhātaki ( flowers ), pomegranate ( fruit rind ) and śunṭhī, ( 6 ) kaṭphala, śunṭhī,

pāṭhā, seeds of jambū and mango fruits, and durālabhā—these six formulations said in half-verses should be taken with honey and rice-water. They alleviate pittatisāra. When the drug is digested, old red śāli rice with astringent meat-soups processed according to need is recommended as diet. [ 51-56 ]

पित्तातिसारो दीपाम्बः क्षिं समुपशाम्यति । अजाक्षीरप्रयोगेण बलं वर्णश्च वर्धते ॥ ५७ ॥  
 बहुदोषस्य दीपाम्बः सप्राणस्य न तिष्ठति । पैत्तिको यद्यतीसारः पयसा तं विरेचयेत् ॥ ५८ ॥  
 पलाशफलनिर्यूहं पयसा सह पाययेत् । ततोऽनुपाययेत् कोणं क्षीरमेव यथावलम् ॥ ५९ ॥  
 पलाशवत् पयोज्या वा त्रायमाणा विशोधिनी । प्रवाहिते तेन मले प्रशाम्यत्युदरामयः ॥ ६० ॥  
 सांसर्गयां क्रियमाणायां दूलं यद्यनुवर्तते । स्फुटदोषस्य तं शीघ्रं यथावदनुवासयेत् ॥ ६१ ॥  
 शतपुष्पावरीभ्यां च पयसा मधुकेन च । तैलपादं घृतं सिञ्चं सखिल्वमनुवासनम् ॥ ६२ ॥

In patient having good appetite and digestion, pittaja diarrhoea subsides by the use of goat's milk which also improves strength and complexion.

If the patient is strong and with good digestion but has plenty of impurity ( faecal accumulation ) and the paittika diarrhoea is not controlled, he should be cured with milk.

Decoction of palāśa seeds mixed with milk should be given followed by warm milk according to strength.

Like palāśa, trāyamāṇā may be used alternatively for evacuation.

Thus by elimination of impurity the abdominal disorder is pacified.

After elimination of impurity, during the stage of dietitic management, if pain recurs unctuous enema should be administered to him quickly. Ghee with one-fourth quantity of tila oil cooked with śatapuṣpā, śatāvarī, madhuka, bilva and milk should be used as unctuous enema. [ 57-62 ]

फृतानुवासनस्थास्य फृतसंसर्जनस्य च । वर्तते यद्यतीसारः पिच्छाबस्तिरतः परम् ॥ ६३ ॥  
 परिवेष्टय कुशैराद्रौद्रवृन्तानि शालमलेः । कृष्णमृत्तिकयाऽऽलिप्य स्वेदयेद्वोमयाग्निना ॥ ६४ ॥  
 सुशुप्तकां मृत्तिकां शात्वा तानि वृन्तानि शालमलेः । शृते पयसि मृद्दीयादापोथोलूखले ततः ॥ ६५ ॥  
 पिण्डं मुष्टिसमं प्रस्थे तत् घृतं तैलसर्पिषोः । योजितं मात्रया युक्तं कलकेन मधुकस्य च ॥ ६६ ॥  
 वस्तिमध्यक्तगात्राय दद्यात् प्रत्यागते ततः । खात्वा भुजीत पयसा जाङ्गलानां रसेन वा ॥ ६७ ॥

पित्तातिसारज्वरशोथगुल्मजीर्णातिसारग्रहणीप्रदोषान् ।

जयत्ययं शीघ्रमतिप्रवृद्धान् विरेचनास्थापनयोश्च वस्तिः ॥ ६८ ॥

If after administering unctuous enema and undergoing dietitic regimens thereafter, diarrhoea is still there, then pīcchā basti ( slimy enema ) should be applied. The fresh flower-stalks of śālmali should be wrapped around with fresh kuśa grass and plastered with black earth. This should be heated on

cow-dung fire. When the outside earthen plaster is dried well, it should be brought down and the stalks of śalmali are taken out. Then they are pounded in a mortar and a bolus of 40 gm. therefrom is pressed in boiled milk and filtered. Then it is mixed with 640 gm. of tila oil and ghee 640 gm. and added with the paste of madhuka in adequate quantity. This enema should be administered to the patient massaged beforehand. When the enema comes out, the patient, after bath, should take food with milk or meat-soup of wild animals ( or birds ). This enema, acting as evacuative as well as sustaining, overcomes quickly too advanced disorders of pittaja diarrhoea, fever, oedema, gulma, chronic diarrhoea and grahanī disorder. [ 63-68 ]

पित्तातिसारी यस्त्वेतां क्रियां मुक्त्वा निषेधते । पित्तलान्यन्नपानानि तस्य पित्तं महावलम् ॥ ६९ ॥

कुर्याद्रक्तातिसारं तु रक्तमाशु प्रदूषयत् । तुणां शूलं विदाहं च गुदपाकं च दारुणम् ॥ ७० ॥

The patient of pittaja diarrhoea who avoiding all these measures indulges in the intake of pitta-vitiating food and drinks, his pitta aggravates severely and by affecting blood quickly produces raktātisāra ( bloody diarrhoea ) along with thirst, pain, burning and inflammation in anorectum. [ 69-70 ]

तत्र च्छागं पयः शस्तं शीतं समधुशार्करम् । पानार्थं भोजनार्थं च गुदप्रक्षालने तथा ॥ ७१ ॥

ओदनं रक्तशालीनां पयसा तेन भोजयेत् । रसैः पारावतादीनां वृतभृष्टैः सशर्करैः ॥ ७२ ॥

शाशपक्षिमृगाणां च शीतानां धन्वचारिणाम् । रसैरनम्लैः सवृत्तैर्भौजयेत्तं सशर्करैः ॥ ७३ ॥

खधिरं मार्गमाजं वा वृतभृष्टं प्रशस्यते । काश्मर्यफलयूपो वा किञ्चिदम्लः सशर्करः ॥ ७४ ॥

नीलोत्पलं मोचरसं समझा पद्मकेशरम् । अजाक्षीरयुतं दयालीणं च पयसौदनम् ॥ ७५ ॥

दुर्बलं पाययित्वा वा तस्यैवोपरि भोजयेत् । प्राग्भक्तं नवनीतं वा दयात् समधुशार्करम् ॥ ७६ ॥

In such case, goat's milk cooked and added with honey and sugar should be used in food, drink and anal washing. The patient should be fed on boiled red śāli rice with the above milk or the meat-soup of pigeon etc. fried in ghee and added with sugar. He should be given food with the meat-soup of cold wild rabbits, birds, and animals unsoured and added with ghee and sugar. In this condition, blood of deer or goat fried in ghee is beneficial or the soup of kāśmarya fruit slightly soured and added with sugar.

Nilotpala, mocarasa, lajjaļu and lotus stamens should be given with goat's milk and diet of rice and milk after the drug is digested. But if the patient is weak, he should be fed immediately after intake of milk. Or fresh butter mixed with honey and sugar should be given before meal. [ 71-76 ]

प्राश्य क्षीरोत्थितं सर्पिः कपिङ्गलरसाशनः । त्र्यहादारोग्यमाप्नोति पयसा क्षीरभुक् तथा ॥ ७७ ॥

पीत्वा शतावरीकल्पं पयसा क्षीरभुग्जयेत् । रक्तातिसारं पीत्वा वा तथा सिद्धं वृतं नरः ॥ ७८ ॥

घृतं यवागूमण्डेन कुटजस्य फलैः श्रृतम् । पेयं तस्यानु पातव्या पेया रक्तोपशान्तये ॥ ७९ ॥

By taking ghee extracted from milk followed by intake of milk and keeping on the diet of meat-soup of grey partridge or milk one becomes free from the disease in three days.

By taking the paste of śatāvari or ghee cooked with the same with milk and keeping on milk diet overcomes the bloody diarrhoea.

Ghee cooked with gruel scum and seeds of kuṭaja should be taken followed by intake of liquid gruel to pacify bloody diarrhoea. [ 77-79 ]

त्वक् च दारुहरिद्रायाः कुटजस्य फलानि च । पिप्पली शृङ्खवेरं च द्राक्षा कटुकरोहिणी ॥ ८० ॥  
षड्भिरेतैर्घृतं सिद्धं पेयामण्डावचारितम् । अतीसारं जयेच्छीघ्रं त्रिदोपमपि दारुणम् ॥ ८१ ॥

Bark of dāruharidrā, seeds of kuṭaja ( indrayava ), pippali, śunṭhi, drākṣā and kaṭukarohiṇī—ghee cooked with these six drugs along with the scum of liquid gruel overcomes even the severe diarrhoea caused by three dosas. [ 80-81 ]

कृष्णमृन्मधुकं शङ्खं रुधिरं तण्डुलोदकम् । पीतमेकत्र सक्षौद्रं रक्तसंग्रहणं परम् ॥ ८२ ॥  
पीतः प्रियङ्काकालकः सक्षौद्रस्तण्डुलाम्भसा । रक्तस्वावं जयेच्छीघ्रं धन्वमांसरसाशिनः ॥ ८३ ॥  
कलकस्तिलानां कृष्णानां शर्करापञ्चभागिकः । आजेन पयसा पीतः सद्यो रक्तं नियच्छति ॥ ८४ ॥

Black earth, madhuka, conch, blood, rice-water all taken together with honey is an excellent haemostatic.

The paste of priyaṅgukā taken with honey followed by rice water while keeping on the diet of meat-soup of wild animals checks haemorrhage quickly.

Paste of black sesamum mixed with sugar in one-fifth quantity taken with goat's milk checks haemorrhage quickly. [ 82-84 ]

पलं वत्सकबीजस्य श्रपयित्वा रसं पिवेत् । यो रसाशी जयेच्छीघ्रं स पैत्तं जठरामयम् ॥ ८५ ॥  
पीत्वा सशर्कराक्षौद्रं चन्दनं तण्डुलाम्भसा । दाहतृष्णाप्रमेहेभ्यो रक्तस्वावाच्च मुच्यते ॥ ८६ ॥

One who takes the decoction obtained from boiling the seeds of kuṭaja 40 gm. keeping on the diet of meat-soup, overcomes the paittika abdominal disorder quickly.

By taking candana mixed with sugar and honey followed by rice water one is relieved of the burning sensation, thirst, prameha and haemorrhage. [ 85-86 ]

गुदो बहुभिरुत्थानैर्यस्य पित्तेन पच्यते । सेचयेत्तं सुशीतेन पटोलमधुकाम्बुना ॥ ८७ ॥  
पञ्चवल्कमधूकानां रसैरिक्षुरसैर्घृतैः । छागैर्गव्यैः पयोभिर्वा शर्कराक्षौद्रसंयुतैः ॥ ८८ ॥

In case the anus gets inflamed by pitta due to frequent motions, one should sprinkle it with very cold decoction of paṭola and madhuka, or pañcavalkala and madhuka, sugarcane juice, ghee, goat's or cow's milk mixed with sugar and honey. [ 87-88 ]

प्रश्नालनानां कलकैर्वा ससर्पिकैः प्रलेपयेत् । एषां वा सुकृतैश्चर्णेस्तं गुदं प्रतिसारयेत् ॥ ८९ ॥  
धातकीलोध्चूर्णैर्वा समांशौः प्रतिसारयेत् । तथा स्नवति नो रक्तं गुदं तैः प्रतिसारितम् ॥ ९० ॥  
पक्ता प्रशमं याति वेदना चोपशम्यति । यथोक्तैः सेचनैः शीतैः शोणितेऽतिस्नवत्यपि ॥ ९१ ॥  
गुदवृङ्घणकठथूरु सेचयेद्दृतभावितम् । चन्दनाद्येन तैलेन शतधौतेन सर्पिषा ॥ ९२ ॥

Or the paste of the above decoctives mixed with ghee should be applied on the part or their fine powder may be applied there. Thus the haemorrhage is controlled, inflammation is relieved and pain subsides.

If even on applying the above cold sprinklings haemorrhage continues excessively, the parts of anus, groin, waist and thighs should be anointed with ghee and then sprinkled on. The anal regions should also be sprinkled on with a cotton swab with candanādya taila or ghee washed hundred times. [ 89-92 ]

कार्पाससंगृहीतेन सेचयेद्दृद्ववृङ्घणम् । अल्पाल्पं बहुशो रक्तं सशूलमुपवेश्यते ॥ ९३ ॥  
यदा वायुविवद्धश्च कुच्छुं चरति वा न वा । पिच्छावस्ति तदा तस्य यथोक्तमुपकल्पयेत् ॥ ९४ ॥  
प्रपौण्डरीकसिद्धेन सर्पिषा चानुवासयेत् । प्रायशो दुर्बलगुदाश्चिरकालातिसारिणः ॥ ९५ ॥  
तस्मादभीक्षणशस्तेषां गुदे स्नेहं प्रयोजयेत् ।

In case a patient passes blood little but frequently and with pain and vāyu having obstruction does not move or moves with difficulty, the aforesaid picchābasti (slimy enema) should be administered to him. Or unctuous enema of ghee prepared with prapaṇḍarīka should be given. Often those having chronic diarrhoea suffer from weakness of anus, hence one should apply unctuous substance to their anus frequently. [ 93-95 ]

पवनोऽतिप्रवृत्तो हि स्वे स्थाने लभतेऽधिकम् ॥ ९६ ॥  
बलं तस्य सपित्तस्य जयार्थं वस्तिरुत्तमः । रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते ॥ ९७ ॥  
शतावरीघृतं तस्य लेहार्थमुपकल्पयेत् । शर्करार्थाशिकं लौडं नवनीतं नवोद्धृतम् ॥ ९८ ॥  
क्षीद्रपादं जयेच्छीघ्रं तं विकारं हिताशिनः । न्यग्रोधोदुम्बराश्वत्थशुङ्गानापोथ्य वासयेत् ॥ ९९ ॥  
अहोरात्रं जले तसे घृतं तेनाम्भसा पचेत् । तदर्धशर्करागुक्तं लिह्नात् सक्षीद्रपादिकम् ॥ १०० ॥  
अधो वा यदि वाऽप्युध्वं यस्य रक्तं प्रवर्तते ।

Vāyu increased too much in its own place attains great strength, enema is the best measure to overcome vāyu combined with pitta.

One should prescribe śatāvari-ghṛta ( ci. 30 ) as linctus for one who passes blood mixed with, before or after stool.

The disorder is overcome by taking fresh butter with half sugar and quarter honey keeping on wholesome diet.

Leaf-buds of nyagrodha, udumbara, and aśvattha should be crushed and kept in hot water for day and night. Ghee cooked with the above extract and mixed with half sugar and quarter honey should be taken by one having haemorrhage upwards or downwards. [ 96-100 ]

यस्त्वेवं दुर्बलो मोहात् पित्तलान्येव सेवते ॥ १०१ ॥  
दारुणं स वलीपाकं प्राप्य शीघ्रं चिपयते ।

One who is debilitated in this way still continues to take pitta-aggravating things by ignorance is inflicted by severe inflammation of rectal folds and dies quickly. [ 101 ]

श्लेष्मातिसारे प्रथमं हितं लङ्घनपाचनम् ॥ १०२ ॥  
योज्यश्चामातिसारग्नो यथोको दीपनो गणः । लङ्घितस्यानुपूर्व्यां च कृतायां न निवर्तते ॥ १०३ ॥  
कफजो यद्यतीसारः कफप्रैस्तमुपाचरेत् ।

In kaphaja diarrhoea, at first, lightening and digestion are desired and for this the said group of drugs which stimulate agni and also alleviate āma and diarrhoea ( ci. 19. 26-29 ) should be prescribed. If even on lightening and following the dietetic regimen, the kaphaja diarrhoea is not controlled, it should be treated with kapha-alleviating measures. [ 102-103 ]

बिल्वकर्कटिका मुस्तमभया विश्वमेषजम् ॥ १०४ ॥

वचा विडङ्गं भूतीकं धान्यकं देवदारु च । कुष्ठं सातिविषा पाठा चव्यं कटुकरोहिणी ॥ १०५ ॥  
पिप्पली पिप्पलीमूलं चित्रकं हस्तिपिप्पली । योगाञ्छ्लेषातिसारेषु कायग्निवलवर्धनान् । अजाजीमसितां पाठां नागरं मरिचानि च ॥ १०६ ॥  
श्रृताञ्छ्लेषातिसारेषु कायग्निवलवर्धनान् । अजाजीमसितां पाठां नागरं मरिचानि च ॥ १०७ ॥  
धातकीद्विगुणं दद्यात् पातुं सक्षेप्त्रानागरम् । धातकी नागरं बिल्वं लोध्रं पद्मस्य केशरम् ॥ १०८ ॥  
धातकीद्विगुणं दद्यात् पातुं सक्षेप्त्रानागरम् । धातकी नागरं बिल्वं लोध्रं पद्मस्य केशरम् ॥ १०९ ॥  
जम्बूत्वङ्गागरं धान्यं पाठा मोचरसो वला । समङ्गा धातकी विल्वमध्यं जम्बवान्नयोस्त्वचः ॥ ११० ॥  
कपित्थानि विडङ्गानि नागरं मरिचानि च । चाङ्गेरीकोलतकाम्लाश्चतुरस्तान् कफोत्तरे ॥ १११ ॥  
श्लेषाकर्धविहितान् दद्यात् सखेहलवणान् खडान् । कपित्थमध्यं लीढ़वा तु सव्योषक्षौद्रशर्करम् ॥ ११२ ॥  
कट्टफलं मधुयुक्तं वा मुच्यते जठरामयात् ।

( 1 ) Bilva-karkatikā ( dried pieces of bilva fruit ), musta, harikatī and śunṭhi,  
( 2 ) vacā, viḍaṅga, bhūtika, dhānyaka and devadāru, ( 3 ) kuṣṭha, ativiṣā, pāṭhā cavya and kaṭurohiṇī, ( 4 ) pippalī, pippalimūla, citraka and gajapippalī—these four formulations said in half verses should be decocted and used in kaphaja diarrhoea. They also promote digestive power and strength.

Asita (kr̄ṣṇa) jīraka, pāṭhā, śunṭhi, marica—all in equal quantity and dhātakī in double quantity ( of one item ) should be dissolved in the juice of mātulunga and administered to the patient.

Rasāñjana, ativiṣā and kuṭaja seeds—each one part and dhātaki two parts—all together should be given with honey and śunṭhi.

( 1 ) Dhātaki, śunṭhi, bilva, lodhra and kamala-keśara, ( 2 ) bark of jambū, śunṭhi, dhānyaka, pāṭhā, mocarasa and balā, ( 3 ) laj jālu, dhātakī, bilva (fruit pulp) and bark of jambū and āmra, ( 4 ) kapittha, viḍaṅga, śunṭhi and marica—these four formulations said in half-verses should be made into khaḍas by souring with cāṅgerī,

kola and buttermilk and adding some uncting substance and salt. These are efficacious in kaphaja diarrhoea.

One is relieved of abdominal disorder by taking fruit pulp of kapittha mixed with trikaṭu, honey and sugar or kaṭphala with honey. [ 104-112 ]

कणां मधुयुतां लीद्वा तकं पीत्वा सचिन्तकम् ॥ ११३ ॥

जग्धवा वा बालबिल्वानि मुच्यते जठरामयात् ।

बालबिल्वं गुडं तैलं पिण्ठलीं विश्वमेषजम् । लिह्याद्राते प्रतिहते सशूलं सप्रवाहिकः ॥ ११४ ॥

भोजयं मूलकषयेण वातम्बैश्चोपसेवनैः । वातातिसारविहितैर्यूषैर्मासरसैः खडैः ॥ ११५ ॥

पूर्वोक्तमम्लसर्पिंवा पट्टपलं वा यथाबलम् । पुराणं वा घृतं दयाद्यवाग्मण्डमिश्रितम् ॥ ११६ ॥

One is relieved of abdominal disorder by taking pippali with honey, buttermilk with citraka or by eating tender bilva fruits.

One suffering from pain, tenesmus and obstruction to flatus should take tender bilva fruits, jaggery, tila oil, pippali and śuṇṭhi.

The patient should be advised to take food with daśamūla decoction, other vāta-alleviating formulations, and vegetable and meat-soups and khaḍas as said in the context of vātika diarrhoea.

Besides, one should administer amla ghṛta ( ci. 19. 43 ) or ṣaṭpala gnṛta or old ghee mixed with gruel scum according to strength. [ 113-116 ]

वातश्लेष्मविवन्धे वा कफे वाऽतिस्थवत्यपि । शूले प्रवाहिकायां वा पिच्छात्वस्ति प्रयोजयेत् ॥ ११७ ॥

पिण्ठलीबिल्वकुष्ठानां शताहावचयोरपि । कल्कैः सलवणैर्युक्तं पूर्वोक्तं सञ्जिधापयेत् ॥ ११८ ॥

प्रत्यागते सुखं खातं कृताहारं दिनात्यये । बिल्वतैलैन मतिमान्सुखोष्णेनानुवासयेत् ॥ ११९ ॥

वचान्तरथवा कल्कैस्तैलं पक्त्वाऽनुवासयेत् । वहुशः कफवातार्तस्तथा स लभते सुखम् ॥ १२० ॥

In case of obstruction due to vāta and kapha, or excessive diarrhoea due to kapha or dysentery with pain, one should administer picchā basti ( slimy enema ).

The patient should be given the above enema prepared of the paste of pippali, bilva, kuṣṭha, śatāhvā and vacā added with salt. After the enema comes out, he should be bathed and fed and in the evening given the unctuous enema with warm bilva taila or with tila oil cooked with the paste of ( above ) drugs ending with vacā. This should be applied frequently. Thus the patient suffering from kapha and vāta attains happiness. [ 117-120 ]

स्वे स्थाने मारुतोऽवश्यं वर्धते कफसंक्षये । स वृद्धः सहसा हन्यात्तस्मात्तं त्वरया जयेत् ॥ १२१ ॥

On diminution of kapha, vāyu positively aggravates in its own place and thus suddenly kills the patient. Hence it should be controlled quickly. [ 121 ]

वातस्थानु जयेत् पित्तं, पित्तस्थानु जयेत् कफम् । त्रयाणां वा जयेत् पूर्वं यो भवेद्वलवत्तमः ॥ १२२ ॥

After vāta, pitta and after pitta, kapha should be controlled or whichever be the strongest of the three should be overcome first. [ 122 ]

**तत्र श्लोकः—**

प्रागुत्पत्तिनिमित्तानि लक्षणं साध्यता न च । किया चावस्थिकी सिद्धा निर्दिष्टा ह्यतिसारिणाम् ॥१२३॥

Now the summing up verse—

Initial origin, etiology, symptoms, prognosis and treatment including symptomatic one are said in the context of atisāra. [ 123 ]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थानेऽतिसारचिकित्सितं  
नामैकोनविंशोऽध्यायः ॥ १९ ॥

Thus ends the nineteenth chapter on treatment of atisāra ( diarrhoea ) in Cikitsāsthāna in the treatise composed by agniveśa and redacted by Caraka. [ 19 ]

### विंशोऽध्यायः

#### CHAPTER XX

अथातश्छर्दिचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now ( I ) shall expound the chapter on treatment of chardi ( vomiting ). [ 1 ]

इति ह स्माह भगवानात्रेय ॥ २ ॥

As propounded by Lord Ātreyya [ 2 ]

यद्यस्त्विनं प्रह्लादोद्युतिभ्यां ज्वलन्तमग्नयक्समप्रभावम् ।  
पुनर्वसुं भूतहिते निविष्टं प्रपच्छ शिष्योऽत्रिजमग्निवेशः ॥ ३ ॥

Agniveśa, the disciple submitted to Punarvasu, the son of Atri, full of renown, illumined by the lustre of spiritual knowledge and penance, having influence like that of the fire and the sun and engaged in the well being of creatures. [ 3 ]

याश्छर्दयः पञ्च पुरा स्वयोक्ता रेगाधिकारं भिषजां वरिष्ठः ।  
तासां चेकित्सां सनिदानलिङ्गां यथावदाचक्षव नृणां हितार्थम् ॥ ४ ॥  
तदग्निवेशस्य वचो निशम्य ग्रीतो भिषक्श्रेष्ठ इदं जगाद् ।  
याश्छर्दयः पञ्च पुरा मयोकास्ता विस्तरेण ब्रुवतो निवोथ ॥ ५ ॥

O greatest of physicians ! kindly tell us, for the welfare of men, the treatment with etiology and symptoms as they are, of the five types of vomiting as said by

XX I

you earlier in the context of enumeration of diseases ( sū. 19 ). Having heard the query of Agniveśa the greatest of physicians was pleased and said—the types of vomiting which have been said by me earlier are being described here in detail, listen. [ 4-5 ]

दोषैः पृथक् त्रिप्रभवा चतुर्थीं द्विष्टार्थयोगादपि पञ्चमी स्यात् ।  
ताषां हृदुत्केशकफप्रसेकौ द्वेषोऽशने चैव हि पूर्वरूपम् ॥ ६ ॥

Three types of vomiting are due to separate dosas, the fourth one by the three dosas jointly and the fifth one by contact with disgusting object.

Their prodromal symptoms are nausea, excessive salivation and aversion to food. [ 6 ]

व्यायामतीक्ष्णौषधशोकरोगभयोपवासाद्यतिकर्शितस्य ।  
वायुमहास्रोतसि संप्रवृद्ध उत्केशय दोषांस्तत ऊर्ध्वमस्यन् ॥ ७ ॥  
आमाशयोत्केशशुक्रां च मर्म प्रपीडयंश्लर्दिमुदीरयेत् ।  
हृत्पाश्वर्पीडामुखशोषमूर्धनाभ्यर्तिकासस्वरभेदतोदैः ॥ ८ ॥  
उद्धारशब्दप्रबलं सफेनं विच्छिन्नकृणं तनुकं कषायम् ।  
कृच्छ्रेण चालं महता च वेगेनातोऽनिलाच्छर्दयतीह दुःखम् ॥ ९ ॥

In a person emaciated due to physical excercise, irritant drugs, grief, illness, fear, fasting etc., vāyu aggravated in mahāsrotas (gastro-intestinal tract) excite and throw the dosas ( impure contents ) upwards and thus cause vomiting due to gastric irritation also producing discomfort pressing the cardiac region.

In vātika vomiting, the patient suffers from pain in cardiac region and dryness of mouth, pain in head and navel, cough, hoarseness of voice and, pricking pain. He vomits with loud sound of eructation, frothy, having broken up black colour, thin and astringent material with difficulty, in little quantity but with severe impulse and great distress. [ 7-9 ]

अजीर्णकद्वृलविदाद्यशीतैरामाशये पित्तमुदीर्णवेगम् ।  
रसायनीभिर्विसृतं प्रपीडय मर्मोर्ध्वमागम्य वर्मि करोति ॥ १० ॥  
मूर्च्छोपिपासामुखशोषमूर्धताल्वक्षिसंतापत्तमोभ्रमार्तः ।  
पीतं भृशोषणं हरितं सतिकं धूम्रं च पित्तेन वर्मेत् सदाहम् ॥ ११ ॥

Pitta aggravated in stomach due to intake of food during indigestion and ingestion of pungent, sour, burning and hot food spreads through rasāyanis ( vessels ) and pressing heart comes upwards and causes vomiting.

By this the patient is affected with fainting, thirst, dryness of mouth, burning in head, palate and eyes, feeling of darkness and giddiness. He vomits yellow, green, too hot, bitter and smoky material with burning sensation. [ 10-11 ]

विग्नातिरुचिमविदाहिमोज्यैः स्वप्रादिभिश्चैव कफोऽतिवृद्धः ।  
उरः शिरो मर्म रसायनीश्च सर्वाः समावृत्य वर्मि करोति ॥ १२ ॥  
तन्द्रास्यमातुर्यकप्रसेकसंतोषनिद्रारुचिगौरवार्तः ।  
स्त्रिग्नं घनं स्वादु कफादिशुद्धं सलोमहर्षोऽलपरुजं वमेत्तु ॥ १३ ॥

Kapha aggravated severely by the intake of unctuous, too heavy, uncooked and burning food, oversleep etc. covers chest, head, heart and all vessels and thus causes vomiting.

By this the patient suffers from drowsiness, sweetness in mouth, excessive salivation, contentment, sleep, anorexia, and heaviness. He vomits unctuous, solid, sweet and white material with horripilation and slight discomfort. [ 12-13 ]

समहनतः सर्वरसान् प्रसक्तमामप्रदोषर्तुविपर्ययैश्च ।  
सर्वे प्रकोपं युगपत् प्रपन्नाश्छर्दिं त्रिदोषां जनयन्ति दोषाः ॥ १४ ॥  
शूलाविपाकारुचिदाहतुष्णाश्वासप्रमोहप्रवला प्रसक्तम् ।  
छर्दिंत्रिदोषालृवणामलनीलसान्द्रोष्णरकं वमतां नृणां स्यात् ॥ १५ ॥

Due to eating all sorts of things constantly, excessive defect of āma and seasonal perversions, all the dosas get vitiated simultaneously and thus cause vomiting caused by tridoṣa.

In this the patient suffers from severe pain in abdomen, indigestion, anorexia, burning, thirst, dyspnoea and fainting. He vomits constantly salty, sour, blue, viscous, hot and red material. [ 14-15 ]

विट्स्वेदमूत्राम्बुद्वानि वायुः ज्ञोतांसि संरुध्य यदोर्ध्वमेति ।  
उत्सञ्जदोषस्य समाचितं तं दोषं समुद्धय नरस्य कोष्ठात् ॥ १६ ॥  
विष्मूत्रोस्तत् समवर्णगन्धं तृट्श्वासहिकार्तियुतं प्रसक्तम् ।  
प्रच्छर्दयेदुष्मिहातिवेगात्तयाऽर्दितश्चाशु विनाशमेति ॥ १७ ॥

When vāyu obstructing the channels carrying faeces, sweat, urine and water moves upwards, it throws up the accumulated dosas out of the belly in the person having excited dosas. Then the patient vomits defective material with colour and odour like those of faeces and urine with severe impulse and associated with thirst, dyspnoea, hiccup and distress. Having been inflicted by this, the patient dies instantaneously. [ 16-17 ]

द्विष्प्रतीपाशुचिपृत्यमेध्यबीभत्सगन्धाशनदर्शनैश्च ।  
यच्छर्दयेत्तसमना मनोधनैर्द्विष्टार्थसंयोगभवा मता सा ॥ १८ ॥

When a person stressed psychologically by the factors inflicting psyche such as smelling, seeing or eating disgusting, antagonistic, unclean, putrified, unpious

and loathsome objects vomits, it is known as caused by the contact of disgusting object. [ 18 ]

क्षीणस्य या छर्दिंतप्रवृद्धा सोपद्रवा शोणितपूययुक्ता ।  
सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेदनुपद्रवां च ॥ १९ ॥

The vomiting in a wasted person and which is too severe, complicated and associated with blood and pus and moon-like lustre is known as incurable. The vomiting which is curable and is not associated with complications should be treated. [ 19 ]

आमाशयोत्क्लेशभवा हि सर्वाश्लयों मता लङ्घनमेव तस्मात् ।  
प्राक्कारयेन्मारुतजां विमुच्य संशोधनं वा कफपित्तहारि ॥ २० ॥  
चूर्णानि लिहान्मधुनाऽभयानां हृद्यानि वा यानि विरेचनानि ।  
मद्यैः पयोभिश्च युतानि युक्तया नयन्त्यथो दोषमुदीर्णमूर्ख्यम् ॥ २१ ॥  
बल्फलाद्यैर्वर्मनं पिवेद्वा यो दुर्बलस्तं शमनैश्चिकित्सेत् ।  
रसैर्मनोङ्गैर्लघुभिर्विशुक्कैर्मक्ष्यैः सभोज्यैविविधैश्च ॥ २२ ॥

All types of vomiting are caused by gastric irritation and as such in the beginning lightening measure should be adopted except in that caused by vāta or the evacuative measure eliminating kapha and pitta.

One should take the powder of haritaki with honey or the suitable purgatives with wine or milk which bring down the dosas impelled upwards.

One should take emesis with valliphala ( cucurbitaceous fruits ) etc. The debilitated patient should be treated with pacificatory measures. He should also be given favourite meat-soups, light and dry food and various drinks. [ 20-22 ]

सुसंस्कृतास्तिरिवर्हिलावरसा व्यपोहन्त्यनिलप्रवृत्ताम् ।  
छर्दिं तथा कोलकुलत्थधान्यविल्वादिमूलाम्लयवैश्च यूषः ॥ २३ ॥  
वातात्मिकायां हृदयद्रवातों नरः पिवेत् सैन्धववद्धृतं तु ।  
सिद्धं तथा धान्यकनागराभ्यां दध्ना च तोयेन च दाढिमस्य ॥ २४ ॥  
व्योयेण युक्तां लवणैस्त्रिभिश्च घृतस्य मात्रामत्थवा विदध्यात् ।  
स्त्रिग्राहानि हृद्यानि च भोजनानि रसैः सयूर्धेदधिदाढिमाम्लैः ॥ २५ ॥

Well-processed meat-soups of partridge, peacock and common quail as well as the soup made of kola, kulattha, paddy, bilvādi ( pañcamūla ) and barley alleviate the vomiting caused by vāta.

In vātika vomiting, if a patient suffers from palpitation of heart, he should take ghee added with rock salt, or ghee cooked with dhānyaka and sunthi along with curd and pomegranate juice or he should take ample quantity of ghee mixed with

trikāṭu and three salts. The diet should consist of unctuous and favourite food with meat-soup or vegetable soup soured with curd and pomegranates. [ 23-25 ]

पित्तात्मिकायामनुलोमनार्थं द्राक्षाविदारीक्षुरसैख्निवृत् स्यात् ।  
 कफाशयस्थं त्वतिमात्रवृद्धं पित्तं हरेत् स्वादुभिरुच्चमेव ॥ २६ ॥  
 शुद्धाय काले मधुशरकराभ्यां लाजैश्च मन्थं यदि वाऽपि पेयाम् ।  
 प्रदापयेन्मुद्ररसेन वाऽपि शाल्योदनं जाङ्गलजै रसैर्वा ॥ २७ ॥  
 सितोपलामाक्षिकपिप्पलीभिः कुल्माषलाजायवसकुगृजान् ।  
 खर्जूरमांसान्यथ नारिकेलं द्राक्षामथो वा वदराणि लिहात् ॥ २८ ॥  
 स्रोतोजलाजोत्पलकोलमज्ज्वूर्णानि लिहान्मधुनाऽभ्यां वा ।  
 कोलास्थिमज्ज्वनमक्षिकाविडलाजासितामागधिकाकणान् वा ॥ २९ ॥  
 द्राक्षारसं वाऽपि पिवेत् सुशीतं मृदभृष्टलोष्टप्रभवं जलं वा ।  
 जम्बवास्त्रयोः पल्लवजं कपायं पिवेत् सुशीतं मधुसंयुतं वा ॥ ३० ॥  
 निशि स्थितं वारि समुदगकूर्णं सोशीरधान्यं चणकोदकं वा ।  
 गवेधुकामूलजलं गुडूच्या जलं पिवेद्क्षुरसं पयो वा ॥ ३१ ॥  
 सेव्यं पिवेत् काञ्चनगैरिकं वा सबालकं तण्डुलधावनेन ।  
 धात्रीरसेनोत्तमचन्दनं वा तृष्णावमिघानि समाक्षिकाणि ॥ ३२ ॥  
 कल्कं तथा चन्दनचव्यमांसीद्राक्षसोत्तमावालकगैरिकाणाम् ।  
 शीताम्बुना गैरिकशालिचूर्णं मूर्वा तथा तण्डुलधावनेन ॥ ३३ ॥

In paitika type of vomiting, trivṛt is a good drug for laxation if taken with the juice of \*drākṣā, vidārī or sugarcane. In case pitta is increased excessively in kaphāśaya ( stomach ) it should be eliminated by emesis with sweet drugs. When evacuated, the patient should be given timely diet of churned drink or liquid gruel made of parched paddy with honey and sugar, or śāli rice with soup of green gram or meat soup of wild animals.

One should take as linctus the boiled grains, parched paddy, parched barley flour and boiled barley, kharjūra fruit pulp, coconut, grapes or jujube fruits mixed with sugarcandy, honey and pippalī.

One should take the powder of galena, parched paddy, water lily, seed pulp of jujube fruit with honey or simply haritakī with honey.

One may also take seed-pulp of jujube, galena, excrement of fly, parched paddy, sugar or grains of pippalī.

Alternatively, one should drink too cold grape juice, or water dipped with earth or heated clod. He may also take decoction of the tender leaves of jambū and āmra too cold and mixed with honey.

The following things kept over-night should be taken—( 1 ) water with green gram and pippalī, ( 2 ) water with uśira and dhānyaka, ( 3 ) water with Bengal gram, ( 4 ) water with root of gavedhuka, ( 5 ) water with guḍūcī, ( 6 ) sugarcane juice, ( 7 ) milk.

One should take uśira or swarṇagairika with bālaka followed by rice-water or best ( white ) sandal with āmalaka juice—they alleviate thirst and vomiting if mixed with honey.

One should take paste of candana, cavya, māṁsi, drākṣā, bālaka and gairika with cold water, or powder of gairika and śāli rice or mūrvā with rice water. [26-33]

कफात्मिकायां वमनं प्रशस्तं सपिण्ठलीसर्षपनिम्बतोयैः ।  
 पिण्डीतकैः सैन्धवसंप्रयुक्तैर्वर्म्मां कफामाशायशोधनार्थम् ॥ ३४ ॥  
 गोधूमशालीन् सयवान् पुराणान् यूषैः पटोलामृतचित्रकाणाम् ।  
 व्योषस्य निम्बस्य च तकसिद्धैर्यूषैः फलाम्लैः कटुभिस्तथाऽद्यात् ॥ ३५ ॥  
 रसांश्च शूल्यानि च जाङ्गलानां मांसानि जीर्णान्मधुसीध्वरिष्टान् ।  
 रागांस्तथा षाडवपानकानि द्राक्षाकपित्थैः फलपूरकैश्च ॥ ३६ ॥  
 मुदगान्मसूरांश्चकान् कलायान् भृष्टान् युतान्नागरमाक्षिकाभ्याम् ।  
 लिह्यात्तथैव त्रिफलाचिडङ्गचूर्णं विडङ्गपूवयोरथो वा ॥ ३७ ॥  
 सजान्ववं वा वदरस्य चूर्णं मुस्तायुतां कर्कटकस्य शृङ्गीम् ।  
 दुरालभां वा मधुसंप्रयुक्तां लिह्यात् कफच्छर्दिंविनिग्रहार्थम् ॥ ३८ ॥  
 मनशिलायाः फलपूरकस्य रसैः कपित्थस्य च पिण्ठलीनाम् ।  
 क्षौद्रेण चूर्णं मरिचैश्च युक्तं लिह्यायेच्छर्दिंमुदीर्णवेगाम् ॥ ३९ ॥

In kaphaja type of vomiting, emesis is prescribed with ( 1 ) decoction of pippalī, sarṣapa and nimba or ( 2 ) piṇḍitaka added with rock salt for cleaning the seat of kapha and āma ( stomach ).

The patient should take diet of old wheat, śāli rice and barley with soup of paṭola, and nimba cooked with buttermilk, soured with fruit and spiced with pungent substances. He should also take meat-soups, roasted meat of wild animals, old madhu, sīdhu and ariṣṭa ( fermented beverages ) rāga and śāḍava ( pickles ) and syrups made of grapes, kapiththa and bijapūra.

He should take powder of ( 1 ) fried green gram, lentil, bengal gram and peas or ( 2 ) triphalā and viḍāṅga or ( 3 ) viḍāṅga and plava mixed with śuṇṭhi and honey.

Or he should take powder of ( 1 ) jambū and badara fruits or ( 2 ) musta and karkaṭaśringī or ( 3 ) durālabhā mixed with honey for controlling the kaphaja vomiting.

The use of the powder of ( 1 ) realgar with the juice of bijapūraka or ( 2 ) pippalī with the juice of kapitha or ( 3 ) marica with honey controls the severe vomiting. [ 34-39 ]

यैषा पृथक्त्वेन मया क्रियोक्ता तां सन्निपातेऽपि समस्य बुद्ध्या ।  
दोषर्तरोगाग्निवलान्यवेक्ष्य प्रयोजयेच्छाख्विदप्रमत्तः ॥ ४० ॥

The therapeutic measure described separately (for each type) above should be applied jointly in sānnipātika type after carefully examining the strength of doṣa, season, disorder and agni by the cautious and learned physician. [ 40 ]

मनोभिधाते तु मनोनुकूला वाचः समाश्वासनहर्षणानि ।  
लोकप्रसिद्धाः श्रुतयो वयस्याः शृङ्खरिकाश्वैव हिता विहाराः ॥ ४१ ॥  
गन्धा विचित्रा मनसोऽनुकूला मृत्युष्पशुकाम्लफलादिकानाम् ।  
शाकानि भोज्यान्यथ पानकानि सुसंस्कृताः पाडवरागलैहाः ॥ ४२ ॥  
यूधा रसाः काम्बलिका खडाश्च मांसानि धाना विविधाश्च भक्ष्याः ।  
फलानि मूलानि च गन्धवर्णरसैरुपेतानि वर्मि जयन्ति ॥ ४३ ॥  
गन्धं रसं स्पर्शमथापि शब्दं रूपं च यद्यत् प्रियमप्यसात्म्यम् ।  
तदेव दद्यात् प्रशमाय तस्यास्तज्जो हि रोगः सुख एव जेतुम् ॥ ४४ ॥

In case of psychic stress, faourite talk, consolation, exhilaration, common stories, friends and amorous movements are useful. Moreover, various favourite odours such as of earth, flower, fermented beverage, sour fruits etc., vegetables, edibles, syrups, well-processed śāḍava, rāga and leha ( types of pickles ), vegetable and meat-soups, kāmbalika, khāḍa, meat, parched grains, various chewables, fruits, roots endowed with smell, colour and taste control the vomiting. Whatever smell, taste, touch, sound and vision is liked by him, though unsuitable, should be provided for pacification of vomiting because in this way disease can be controlled easily. [ 41-44 ]

छर्द्यतिथानां च चिकित्सितात् स्वाच्छिकित्सितं कार्यमुपद्रवाणाम् ।  
अतिप्रवृत्तासु विरेचनस्य कर्मातियोगे विहितं विधेयम् ॥ ४५ ॥

The complications arisen from the vomiting should be treated with their respective remedial measure. [ 45 ]

वर्मिप्रसङ्गात् पवनोऽप्यवश्यं धातुक्षयादृद्धिमुपैति तस्मात् ।  
चिरप्रवृत्तास्वनिलापहानि कार्याण्युपस्तम्भनवृद्धणानि ॥ ४६ ॥  
सर्पिगुरुडाः क्षीरविधिवृत्तानि कल्याणकञ्च्यूषणजीवनानि ।  
वृष्यास्तथा मांसरसाः सलेहाश्विप्रसक्तां च वर्मि जयन्ति ॥ ४७ ॥

On continuance of vomiting, vāyu also gets aggravated definitely due to loss of dhātus. Hence in cases of vomiting continuing since long, sustaining and bulk-

promoting measure should be applied. Sarpirguḍa, tryūṣaṇa and jīvaniya, semen-promoting meat-soups and lehas ( cyavanaprāśa etc. ) control the vomiting continuing since long. [ 46-47 ]

तत्र श्लोकाः—

हेतं संख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च ।  
छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः ॥ ४८ ॥

Now summing up verse—

( In this chapter ) the best among the sages described etiology, number ( types ), symptoms, complications, prognosis, formulations and other measures for pacification of vomiting. [ 48 ]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राते दृढबलसंपूरिते चिकित्सास्थाने छर्दिंचिकित्सितं  
नाम विशोऽध्यायः ॥ २० ॥

Thus ends the twentieth chapter on treatment of vomiting in  
Cikitsāsthāna in the treatise composed by Agniveśa,  
redacted by Caraka and reconstructed by Dṛḍhabala  
as it was not available. ( 20 )

### एकविंशोऽध्यायः

#### CHAPTER XXI

अथातो विसर्पचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now ( I ) shall expound the chapter on treatment of visarpa ( erysipeles ). [ 1 ]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [ 2 ]

कैलासे किञ्चराकीर्णे बहुप्रस्तवणौषधे । पादपौर्विविधैः स्त्रिघैर्नित्यं कुसुमसंपदा ॥ ३ ॥  
वमस्त्रिमंभुरान् गन्धान् सर्वतः स्वभ्यलङ्घुते । विहरन्तं जितात्मानमात्रेयमृषिवन्दितम् ॥ ४ ॥  
महर्षिभिः परिवृतं सर्वभूतहिते रतन् । अग्निवेशो गुरुं काले विनायादिदमुक्तवान् ॥ ५ ॥  
भगवन् ! दाहणं रोगमाशीर्णविषविषयोपमम् । विसर्पन्तं शरीरेषु देहिनामुपलक्षये ॥ ६ ॥  
सहस्रैव नरास्तेन परीताः शीघ्रकारिणा । विनश्यन्त्यनुपक्रान्तास्तत्र नः संशयो महान् ॥ ७ ॥  
स नाम्ना केन विक्षेयः संक्षितः केन हेतुना । कतिभेदः कियद्वातुः किनिदानः किमाश्रयः ॥ ८ ॥  
सुखसाध्यः कुच्छुसाध्यो व्येयो यथानुपक्रमः । कथं कैर्लक्षणैः किं च भगवन् ! तस्य भेषजम् ॥ ९ ॥  
तदग्निवेशस्य वचः श्रुत्वाऽत्रेयः पुनर्वसुः । यथावद्विलं सर्वं प्रोवाच मुनिसत्तमः ॥ १० ॥

Agniveśa submitted respectfully to his teacher Ātreya who had controlled his self, was surrounded by great sages and engaged in welfare of all creatures roaming about in Kailāśa inhabited by Kinnaras, having numerous water-streams and medicinal plants and adorned on all sides with various beautiful plants ever emitting sweet fragrance by their wealth of flowers :—

O Lord ! we observe a severe disease like serpent's poison spreading all over the body of the persons who attacked suddenly by this quick-acting disease die if not managed properly. We are in great confusion about this. Kindly tell us Lord ! by which name it is known and why ? What are the types, pathogenic material, etiology, location, prognosis, symptoms and treatment of the disease of the disorder ? Having heard the query of Agniveśa, Punarvasu, the best of the sages, dealt with the entire topic properly. [ 3-10 ]

विविधं सर्पति यतो विसर्पस्तेन स स्मृतः । परिसर्पोऽथवा नामा सर्वतः परिसर्पणात् ॥ ११ ॥

This is known as 'visarpa' because of its spreading in various ways or it is named as parisarpa due to its extensive spreading. [ 11 ]

स च सप्तविधो दोषैर्विक्षेयः सप्तधातुकः । पृथक् त्रयलिभिर्थैको विसर्पो द्रन्दजाख्यः ॥ १२ ॥

घातिकः पैत्तिकश्चैव कफजः सान्धिपातिकः । चत्वार एते वीसर्पा वक्ष्यन्ते द्रन्दजाख्यः ॥ १३ ॥

आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः । यस्तु कर्दमको घोरः सपित्तकफसंभवः ॥ १४ ॥

It is of seven types according to dosas and has seven pathogenic materials. Three types by three dosas separately, one caused by three dosas jointly and three types caused by duals, thus total seven types. Vātika, paittika, kaphaja and sānnipātika--these are the four types. The remaining three types caused by duals will be said as under. The 'āgneya' ( inflamming ) type is caused by vāta and pitta, the 'granthi' ( glandular ) type is caused by kapha and vāta and the kardamaka ( muddy ) type the severe one is caused by pitta and kapha. [ 12-14 ]

रक्तं लसीका त्वज्जांसं दूष्यं दोषाख्यो मलाः । विसर्पाणां समुत्पत्तौ विक्षेयाः सप्त धातवः ॥ १५ ॥

Rakta ( blood ), lasikā ( lymph ), twak ( skin ) and māṃsa ( muscle )—these are dūṣya ( substratum of pathology ) and three malas ( vāta, pitta and kapha ) are dosas ( pathogenic factors ). These seven ( pathogenic materials ) are responsible for production of erysipelas. [ 15 ]

लवणाम्लकदूषणानां रसानामतिसेवनात् । दध्यम्लमस्तुशुक्रानां सुरासौवीरकस्य च ॥ १६ ॥

व्यापन्नबहुमयोषणागणाडवसेवनात् । शाकानां हरितानां च सेवनाच विद्यहिनाम् ॥ १७ ॥

कूर्चिकानां किलाटानां सेवनान्मन्दकस्य च । दध्मः शाणडाकिपूर्वाणामासुतानां च सेवनात् ॥ १८ ॥

तिलमाषकुलत्थानां तैलानां पैषिकस्य च । ग्राम्यानूपैदकानां च मांसानां लशुनस्य च ॥ १९ ॥

प्रक्लिनानामसात्म्यानां विरुद्धानां च सेवनात् । अत्यादानाहिवास्त्वप्रादजीर्णध्यशनात् क्षतात् ॥ २० ॥

क्षतवन्धप्रपतनाद्वर्मकर्मातिसेवनात् । विषवाताग्निदोषाच्च विसर्पणां समुद्भवः ॥ २१ ॥  
एतैर्निदैनव्यामिथैः कुपिता मारुतादयः । दूष्यान् संदूष्य रक्तादीन् विसर्पन्त्यहिताशिनाम् ॥ २२ ॥

Excessive intake of salt, sour, pungent and hot things, sour curd, curd-water, vinegar, wine and sour-gruel, damaged wines, rāga and śāḍava ( pickles ) made of hot things, vegetables, green salads, burning thing, kūrcikā, kilāṭa—( inspissated and coagulated milk ), immature curd, fermented preparations like śāṇḍaki ( a type of sour gruel ) sesamum, black gram, horse gram, oils, (rice) flour preparations, domestic , marshy and aquatic meats, garlic, decomposed, unsuitable and incompatible food items, over-eating, day-sleep, eating during indigestion and frequently; wound, falling of the bandage of wounds, excessive work in the sun, damage with poisonous air and fire—cause erysipelas. All these etiological factors mixed together vitiate vāta etc. and on affecting the dūṣyas ( blood etc. ) cause erysipelas in those indulged in unwholesome diet. [ 16-22 ]

बहिःश्रितः श्रितश्चान्तस्तथा चोभयसंश्रितः । विसर्पो बलमेतेषां ब्रेयं गुरु यथोत्तरम् ॥ २३ ॥  
बहिर्मार्गश्रितं साध्यमसाध्यमुभयाश्रितम् । विसर्पे दारुणं विद्यात् सुकृच्छ्रुं त्वन्तराश्रयम् ॥ २४ ॥  
अन्तःप्रकुपिता दोषा विसर्पन्त्यन्तराश्रये । बहिर्बहिःप्रकुपिताः सर्वत्रोभयसंश्रिताः ॥ २५ ॥

Erysipelas is of three types ( according to situation )—externally situated, internally situated and situated both ways. Its severity increases in progressive order. That situated externally is curable, that situated both ways is incurable and the one situated internally is severe and very difficult to cure. Doṣas vitiated inwards spread internally, those vitiated outwards spread externally and those situated both ways spread everywhere. [ 23-25 ]

मर्मोपयतात् संमोहादयनान् विद्युनात् । तृणातियोगादेगानां विषमाणां प्रवर्तनात् ॥ २६ ॥  
विद्युद्विसर्पमन्तर्जमाशु चग्निवलक्षयात् । अतो विपर्ययाद्वाह्यमन्यैर्विद्यात् स्वलक्षणैः ॥ २७ ॥

Erysipela; should be known as situated internally by dysfunctioning of heart, fainting, compression of vessels, excessive thirst, irregularity in release of urges and quick loss of the digestive fire.

That situated externally may be known by the symptoms contrary to the above and also by their other specific symptoms. [ 26-27 ]

यस्य सर्वाणि लिङ्गानि बलवद्यस्य कारणम् । यस्य चोपद्रवाः कषा मर्मगो यश्च हन्ति सः ॥ २८ ॥

The erysipelas which has all the symbtoms, cause as potent, complications as troublesome and having affected the heart is fatal. [ 28 ]

रुक्षोष्णैः केवलो वायुः पूरणौर्वा समावृतः । प्रदुष्यो दूष्यान् विसर्पति यथाबलम् ॥ २९ ॥

तस्य रुपाणि — भ्रमद्वययुपिपासानिस्तोदशूलाङ्गमदोद्देष्टनकम्पउवरतमककासास्थिसंधिमेदविश्लेषण-  
वेपनारोचकाविपाकाश्वस्तुषोराकुलत्वमस्त्रागमनं पिपीलिकासंचार इव चाङ्गेषु, यस्मिंश्चावकाशे विसर्पं

विसर्पति सोऽवकाशः इयावारुणाभासः श्वयथुमान् निस्तोदभेदशूलायामसंकोचहर्षस्फुरणैरतिमात्रं प्रपीड्यते, अनुपक्रान्तश्चोपचीयते शीघ्रभेदैः स्फोटकैस्तनुभिरुणामैः इयावैर्वा तनुविशदारुणाल्पास्त्रावैः, विबद्धवातमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति वातविसर्पः ॥ ३० ॥

Vāyu alone vitiated by rough and hot or covering with over-saturation affects the dūsyas and spreads according to strength.

It produces the following symptoms—giddiness, burning sensation, thirst, pricking pain, colic pain, body-ache, cramps, shivering, fever, feeling of darkness, cough, breaking pain in bones, looseness in joints, trembling, anorexia, indigestion, congestion of eyes, lachrymation, feeling as if crawling of ants on the body, the part where the disease spreads looks blackish or reddish, has swelling, intense pain with cutting, tearing, expansion, contraction, horrpilation and quivering. If not managed, it gives rise to quick-bursting, small, blackish or reddish eruptions, with thin clear, reddish and scanty discharge. The patient also suffers from retention of flatus, urine and stool. The etiological factors do not suit and the contrary ones suit him. This is vātika visarpa. [ 29-30 ]

पित्तमुष्णोपचारेण विदाह्यम्लाशनैश्चितम् । दूष्यान् संदूष्य धमनौः पूरयन् वै विसर्पति ॥ ३१ ॥

तस्य रूपाणि—ज्वरस्तुणा मूर्छा मोहश्छर्दिर्पोचकोऽङ्गभेदः स्वेदोऽतिमात्रमन्तर्दाहः प्रलापः शिरोरुक् चक्षुषोराकुलत्वमस्वप्रमरतिर्भ्रमः शीतवातवारितपौऽतिमात्रं हरितहारिद्रनैत्रमूत्रवर्चस्त्वं हरितहारिद्ररूपदर्शनं च, यस्मिन्द्यावकाशे विसर्पाऽनुसर्पति सोऽवकाशस्ताप्रहरितहारिद्रनीलकृष्णरक्तानां वर्णानामन्यतमं पुष्ट्यति, सोत्सेवैश्चातिमात्रं दाहसंभेदनपरीतैः स्फोटकैरुपचीयते तुल्यवर्णास्त्रावैरचिरपाक्षेष्ठ, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति पित्तविसर्पः ॥ ३२ ॥

Pitta aggravated by hot regimens and intake of burning and sour foods effects the dūsyas and while filling up vessels spreads.

It has the following symptoms—fever, thirst, fainting, confusion, vomiting, anorexia, breaking pain in limbs, excessive sweating, internal heat, delirium, headache, congestion of eyes, sleeplessness, restlessness, giddiness, intense desire for cold air and water, deep green and yellow colour in eyes, urine and stool and vision of green and yellow objects. The part where the disorder spreads has any of the coppery, green, yellow, blue, black and red colours; is filled with raised eruptions having intense burning sensation and tearing pain, suppurating quickly and discharging fluid of similar colour. The etiological factors do not suit and the contrary ones suit the patient. This is paittika visarpa. [ 31-32 ]

स्वाद्मललवणम्लग्धगुरुर्वज्रस्वप्रसंचितः । कफः संदूषयन् दूष्यान् कृच्छ्रमङ्गे विसर्पति ॥ ३३ ॥

तस्य रूपाणि—शीतकः शीतज्वरो गौरवं निद्रा तन्द्राऽरोचको मधुरास्यत्वमास्योपलेपो निष्ठीचिका छर्दिरालस्यं स्तैमित्यमग्निशो दौर्बल्यं च, यस्मिन्श्वावकाशो विसर्पेऽनुसर्पति सोऽवकाशः श्वयथुमान् पाण्डुर्नातिरक्तः खोहसुस्तम्भगौरवैरन्वितोऽल्पवेदनः कृच्छ्रूपकैश्चिरकारिभिर्बहुलत्वगुपलेपैः स्फोटैः श्वेतपाण्डुभिरनुबध्यते, प्रभिन्नस्तु श्वेतं पिच्छलं तनुमद्धनमनुबद्धं ज्ञाग्नमास्त्रावं भवति, ऊर्ध्वं च गुरुभिः स्थिरैर्जालावतैः ज्ञाग्नैर्बहुलत्वगुपलेपैर्वर्णैरनुबध्यतेऽनुषङ्गी च भवति, श्वेतनखनयनवदनत्वड्मूर्त्वर्चस्त्वं, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति श्लेष्मविसर्पः ॥ ३४ ॥

Kapha vitiated by intake of sweet, sour, salty, fatty and heavy food affects the *dūṣyas* and spreads over the body slowly.

It exhibits the following symptoms—feeling of cold, cold fever (fever with shivering), heaviness, sleep, drowsiness, anorexia, sweetness of mouth, sliminess in mouth, spitting, vomiting, lassitude, feeling of wetness, loss of digestive power and debility. The part where the disease spreads becomes swollen, pale and reddish, associated with unctuousness, numbness, stiffness, heaviness and slight pain. It is also attended by eruptions which suppurate hardly, continue for long, have copious smearing on skin and are white-pale, when burst they discharge white, slimy, thready, viscous, continuous and unctuous fluid. Later on big, stable, membranous, unctuous wounds with copious smearing on skin appear and re-appear. There is also whiteness in nails, eyes, face, skin, urine and stool. The etiological factors do not suit while those contrary to them suit the patient. This is kaphaja visarpa. [ 33-34 ]

वातपित्तं प्रकुपितमतिमात्रं स्वहेतुभिः । परस्परं लब्धवलं दहदगात्रं विसर्पति ॥ ३५ ॥

तदुपतापादातुरः सर्वशरीरमङ्गारैरिवाकीर्यमाण मन्यते, छर्यतीसारमूर्छादाहमोहज्वरतमकारोचकास्थिसंधिमेदत्पृष्णाविपाकाङ्गमेदादिभिश्वाभिभूयते, यं यं चावकाशं विसर्पेऽनुसर्पति सोऽवकाशः शान्ताङ्गारप्रकाशोऽतिरक्तो वा भवति, अग्निदण्डप्रकारैश्च स्फोटैरुपचीयते, स शीघ्रगत्वादाश्वेव मर्मानुसारी भवति, मर्मणि चोपतसे पवनोऽतिवलो भिनत्यङ्गान्यतिमात्रं प्रमोहयति संज्ञां, हिक्काश्वासौ जनयति, नाशयति निद्रां, स नष्टनिद्रः प्रमूढसंज्ञो व्यथितचेता न क्वचन सुखमुपलभते, अरतिपरीतः स्थानादासनाच्छयां क्रान्तुमिच्छति, झिष्ठभूयिष्ठश्वाशु निद्रां भजति, दुर्बलो दुःखप्रबोधश्च भवति; तमेवंविधमग्निविसर्पपरीतमचिकित्स्यं विद्यात् ॥ ३६ ॥

When *vāta* and *pitta* are jointly vitiated severely by their respective causes and strengthened mutually they spread producing burning sensation in the body.

Due to affliction by them, the patient feels his body as scattered over by flaming charcoals and is also afflicted with vomiting, diarrhoea, fainting, burning sensation, mental confusion, fever, feeling of darkness, anorexia, breaking pain in bones and joints, thirst, indigestion, tearing of body parts etc., the part where the disease spreads looks like extinguished charcoal or red and is attended by pimples as in burns. Due

to quick-moving it reaches heart and on affection of heart, vāyu becoming very strong produces tearing in body parts and excessive unconsciousness. Besides, it causes hiccup and dyspnoea and sleeplessness. Thus having lost his sleep and getting mental confusion and affliction he does not find solace anywhere. Being restless from standing he moves to sitting and then falls upon the bed, being afflicted enormously he falls asleep instantaneously and the weak one is aroused with difficulty. Such patient should be known as afflicted with angi visarpa which is incurable [ 35-36 ]

**कफपित्तं प्रकुपित्तं बलवत् स्वेन हेतुना । विसर्पत्येकदेशो तु प्रक्लेदयति देहिनम् ॥ ३७ ॥**

तद्विकाराः—शीतज्वरः शिरोगुरुत्वं दाहः स्तैर्मित्यमङ्गावसदनं निद्रा तन्द्रा मोहोऽश्वदेषः प्रलापोऽग्निनाशो दौर्बल्यमस्थिभेदो मूर्छा पिपासा स्रोतसां प्रलेपो जाड्यमिन्द्रियाणां प्रायोपवेशनमङ्गमद्वैरतिरौत्सुक्यं चोपजायते, प्रायश्चामाशये विसर्पत्यलसक एकदेशाग्राही च, यस्मिंश्चावकाशे विसर्पां विसर्पति सोऽवकाशो रक्तपीतपण्डुपिडकावकीर्ण इव मेचकाभः कालो मलिनः स्त्रियो वदूष्या गुरुः स्तिमितवेदनः श्वयथुमान् गम्भीरपाको निराक्षावः शीघ्रक्लेदः स्वच्छक्लिन्पूतिमांसत्वक् क्रमेणालपरुक् परामृष्टोऽवदीर्यते कर्दम इवावपीडितोऽन्तरं प्रयच्छत्युपक्लिन्पूतिमांसत्यागी सिराक्षायुसंदर्शी कुणपगन्धी च भवति संज्ञास्मृतिहन्ता च; तं कर्दमविसर्पपरीतमचिकित्स्यं विद्यात् ॥ ३८ ॥

Powerful kapha and pitta aggravated jointly by their respective causes spread to localised part and produce moistening in the body. They exhibit the following symptoms—cold fever, heaviness in head, burning sensation, feeling of wetness, depression in body parts, sleep, drowsiness, mental confusion, aversion to food, delirium, loss of digestive power, debility, breaking pain in bones, fainting, thirst, smearing within vessels, inaction of senses, mostly sitting, throwing of limbs, body-ache, restlessness and anxiety. Often it spreads to āmāśaya ( stomach ) being slow and localised. The part where the disease spreads looks as if filled with red, yellow and pale pimples, shining black, dirty, unctuous, too hot, heavy, with slow but continuous pain, swelling, deep suppuration, no discharge, quick moistening, sweated, moistened and putrified muscle and skin, gradually less pain when touched, it bursts and gives space on pressing, throws out decomposed and putrified flesh, shows blood vessels and ligaments and has cadaverous smell. It also destroys consciousness and memory. Such patient should be known as afflicted with kardama visarpa and is incurable. [ 37-38 ]

**स्थिरगुरुकठिनमधुरशीतज्वरावपानाभिष्यन्दिसेविनामव्यायामादिसेविनामप्रतिकर्मशीलानां श्लेष्मा वायुश्च प्रकोपमापदते, तादुभी तुष्टपृष्ठावतिवलौ प्रदूष्य दूष्यान् विसर्पाय कल्पते; तत्र वायुः श्लेष्मणा विवद्धमार्गस्तमेव श्लेष्माणमनेकधा मिन्दन् क्रमेण ग्रन्थिमालां कृच्छ्रपाकसाध्यां कफाशये संज्ञनयति, उत्सन्नरक्तस्य वा प्रदूष्य रक्तं सिराक्षायुमांसत्वगाधितं ग्रन्थीनां मालां कुरुते तीव्ररुजानां स्थूलानामणूनां वा दीर्घवृत्तरक्तानां, तदुपत्तापात्त्वरातिसारकासहिकाश्वासशोषप्रमोहवैवर्ण्यरोचकाविपाकप्रसेकच्छुर्दिं-**

मूर्च्छाक्षमङ्गनिदारतिसदनाद्याः प्रादुर्भवन्त्युपद्रवाः; स एतैरुपद्रुतः सर्वकर्मणां विषयमतिपतितो विवर्जनीयो भवतीति प्रनिधिविसर्पः ॥ ३९ ॥

Both kapha and vāyu get vitiated due to intake of solid, heavy, hard, sweet, cold and fatty food and drinks and other channel-blocking things, avoiding physical exercise, evacuation etc. and getting deranged, aggravated and too strong damage the dūshyas and cause visarpa. Here vāyu obstructed in its passage by kapha disintegrates kapha itself in many ways and gradually gives rise to a chain of glands hardly suppurating and curable, in kaphāśaya ( stomach ). In person having aggravated rakta, it affects blood and thereby produces chain of glands, exceedingly painful, big or small, or long, round and red, located in blood vessels, ligaments, flesh and skin. Due to their affliction complications appears such as fever, diarrhoea, cough, hiccup, dyspnoea, consumption, mental confusion, abnormal complexion, anorexia, indigestion, excessive salivation, vomiting, fainting, breaking of body parts, sleep, restlessness, malaise etc., the patient associated with these complications goes beyond the reach of all remedial measures and as such is rejectable. This is granthi visarpa. [39]

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात् पश्चात्जायत इत्युपद्रवसंज्ञः । तत्र प्रधानो व्याधिः, व्याघ्रेगुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति । स तु पीडाकरतरो भवति पश्चादुत्पच्यमानो व्याधिपरिक्लिष्टशरीरत्वात् ; तस्मादुपद्रवं त्वरमाणोऽभिबाधेत ॥४०॥

Upadrava ( complication ) is disorder itself, big or small, manifesting in the later period of a disease and rooted in the same. Upadrava is so named because it appears after the disease ( manifests ). Thus disease is main ( or primary ) while complication is secondary. The latter is often pacified when the main disease is pacified. As it appears later it becomes more afflicting because of the patient being already suffering from the disease. Hence one should overcome the complication quickly. [ 40 ]

सर्वायतनसमुत्थं सर्वलिङ्गव्यापिनं सर्वधात्वनुसारिणमाशुकारिणं महात्ययिकमिति सञ्जिपात्-विसर्पमचिकित्स्यं विद्यात् ॥ ४१ ॥

Sannipātaja visarpa is caused by all the etiological factors, has all the symptoms, spreads to all the dhātus, is quick-acting and great disastrous and as such is incurable. [ 41 ]

तत्र वातपित्तस्तेष्मनिभित्ता विसर्पाख्यः साध्या भवन्ति; अग्निकर्द्माख्यौ पुनरनुपस्थे मर्मणि अनुपाते वा सिराज्ञायुमांसक्षेत्रे साधारणक्रियाभिरुभावेवात्यस्यमानौ प्रशान्तिमापयेयुताम्, अनादरोपकान्तः पुनस्तयोरन्यतरो हृन्यादेहमाश्वेवाशीविषवत्; तथा प्रनिधिविसर्पमजातोपद्रवमारभेत चिकित्सितुम् उपद्रवोपद्रुतं स्वेनं परिहरेत्; सञ्जिपातजं तु सर्वधात्वनुसारित्वादाशुकारित्वाद्विरुद्धोपकमत्वाचासाध्यं विद्यात् ॥ ४२ ॥

Of the above types, types of visarpa caused by vāta, pitta and kapha are curable. Agni and kardama types of visarpa having not affected the heart or reached ( the stage of ) moistening of blood vessels, ligaments and flesh are pacified by regular treatment with general measures, but if managed with negligence any of the two can kill the patient quickly like serpent. Granthi visarpa should be treated before complication has arisen, otherwise should be rejected. Sannipātaja should be taken as incurable because of its spreading to all dhātus, quick acting and contradictory treatment. [ 42 ]

तत्र साध्यानां साधनमनुव्याख्यामः ॥ ४३ ॥

लहू नोलेखने शस्ते तिक्कानां च सेवनम् । कफस्थानगते सामे रुक्षशीतैः प्रलेपनम् ॥ ४४ ॥  
 पित्तस्थानगते इप्येत् त् सामे कुर्याच्चिकित्सितम् । शोणितस्थावसेकं च विरेकं च विशेषतः ॥ ४५ ॥  
 मारुताशयसंभूतेऽप्यादितः स्याद्विरुक्षणम् । रक्तपित्तान्वयेऽप्यादौ खेहनं न हितं मतम् ॥ ४६ ॥  
 वातोल्वणे तिक्कधृतं पैत्तिके च प्रशस्यते । लघुदोषे, महादोषे पैत्तिके स्याद्विरेचनम् ॥ ४७ ॥  
 न घृतं वहुदोषाय देयं यन्न विरेचयेत् । तेन दोषो ह्युपष्टवस्त्वङ्गमांसरधिरं पचेत् ॥ ४८ ॥  
 तस्माद्विरेकमेवादौ शस्तं विद्याद्विसर्पिणः । रुधिरस्थावसेकं च तद्वयस्थाश्रयसंब्लितम् ॥ ४९ ॥

Now ( I ) will describe the management of the curable ones.

If the disease is associated with āma and is located in kaphasthāna ( stomach ), one should apply lightening, vomiting, use of bitters and pasting with rough and cold drugs. The same treatment should be adopted in case of association of āma and location in pittasthāna added particularly with blood-letting and purgation. If it is arisen from vātāśaya, roughening measures should be adopted from the very beginning. In association of rakta-pitta uncting measure should not be applied in the beginning.

If there be little doṣa ( impurity ), tiktaghṛta ( ghṛta cooked with bitter drugs ) is recommended but in case of profuse impurity in the paittika type purgative should be prescribed.

Ghṛta which is not evacuating should not be administered to one having profuse impurity because the impurity held up by the same decompose skin, flesh and blood.

Hence in visarpa at first purgation and then blood-letting is recommended because the disorder is located in blood. [ 43-49 ]

इति वीसर्प्तहृत् प्रोक्तं समासेन चिकित्सितम् । एतदेव पुनः सर्वं व्यासतः संप्रवक्ष्यते ॥ ५० ॥  
 मदनं मधुकं निम्बं वत्सकस्य फलानि च । वमनं संप्रदातव्यं विसर्पे कफपित्तजे ॥ ५१ ॥  
 पटोलपिञ्चुमर्दीभ्यां पिण्डल्या मदनेन च । विसर्पे वमनं शस्तं तथा चेन्द्रयवैः सह ॥ ५२ ॥  
 यांश्च योगान् प्रवक्ष्यामि कल्पेषु कफपित्तिनाम् । विसर्पिणां प्रयोज्यास्ते दोषनिर्हरणाः शिवाः ॥ ५३ ॥

Thus the treatment of visarpa is said briefly. The same is being detailed further.

Madana, madhuka, nimba, kuṭaja seeds should be given as emesis in visarpa caused by kapha and pitta.

In visarpa, emesis is prescribed with paṭola, nimba, pippali, madana and indrayava.

The formulations which would be said in kalpasthāna for those suffering from kapha-pitta should be used for the patients of visarpa as well because they eliminate the impurity and are beneficial. [ 50-53 ]

मुस्तनिम्बपटोलानां चन्दनोत्पलयोरपि । सारिवामलकोशीरमुस्तानां वा विचक्षणः ॥ ५४ ॥  
 कषायान् पाययेद्वैद्यः सिद्धान् वीसर्पनाशनान् । किराततिकं लोभं चन्दनं सदुगलभम् ॥ ५५ ॥  
 नागरं पद्मकिञ्जलमुत्पलं सविभीतकम् । मधुकं नागपुष्पं च दयाद्रीसर्पशान्तये ॥ ५६ ॥  
 प्रपौण्डरीकं मधुकं पद्मकिञ्जलमुत्पलम् । नागपुष्पं च लोभं च तेनैव विधिना पिवेत् ॥ ५७ ॥  
 द्राक्षां पर्पटकं शुण्ठीं गुड्हचीं धनवयासकम् । निशापर्युषितं दयातृष्णावीसर्पशान्तये ॥ ५८ ॥  
 पटोलं पिचुमदं च दार्वीं कटुकरोहिणीम् । यष्टथाहां त्रायमाणां च दयाद्रीसर्पशान्तये ॥ ५९ ॥  
 पटोलादिकपायां वा पिवेत्रिफलया सह । मसूरविद्लैर्युक्तं घृतमिश्रं प्रदापयेत् ॥ ६० ॥  
 पटोलपत्रमुद्दानां रसमामलकस्य च । पाययेत घृतेनिमिश्रं नरं वीसर्पीडितम् ॥ ६१ ॥

The physician should prescribe the following efficacious decoctions to alleviate erysipelas- ( 1 ) musta, nimba and potala, ( 2 ) candana and utpala, ( 3 ) sārivā, āmalaka, uśira and musta.

Kirātakita, lodhra, candan, durālahā, śuṇṭhī, padmakeśara, utpala, bibhitaka, madhuka, and nāgakeśara—this formulation should be administered ( as decoction ) to pacify erysipelas.

Prapauṇḍarīka, madhuka, padmakeśara, utpala, nāgakeśara and lodhra should be taken by the above method.

Drākṣā, parpaṭaka, śuṇṭhī, guḍūci, dhanvayāsa kept for the whole night in water should be given to alleviate thirst and erysipelas.

Paṭola, nimba, dāruharidā, kaṭurohiṇī, madhuyaṣṭī and trāyamāṇā should be given to alleviate erysipelas.

One should prescribe paṭolādi decoction with triphalā and grains of lentils added with ghee.

One should advise the patient of visarpa to drink the juice of paṭola leaves, mudga and āmalaka added with ghee. [ 54-61 ]

यज्ञ सपिर्महातिकं पित्तकुष्ठनिवर्हणम् । निर्दिष्टं तदपि प्राशो दद्यादीसर्पशान्तये ॥ ६२ ॥  
 त्रायमाणाघृतं सिद्धं गौलिम्के यदुदाहृतम् । विसर्पणं प्रशान्त्यर्थं दद्यात्तदपि बुद्धिमान् ॥ ६३ ॥  
 त्रिवृच्छूर्णं समालोच्य सर्पिषा पयसाऽपि वा । धर्माभ्युना वा संयोज्य मृद्धीकानां रसेन वा ॥ ६४ ॥  
 विरेकार्थं प्रयोक्तव्यं सिद्धं वीसर्पणाशनम् । त्रायमाणाघृतं वाऽपि पयो दद्याद्विरेचनम् ॥ ६५ ॥  
 त्रिफलारससंयुक्तं सर्पिष्विवृतया सह । प्रयोक्तव्यं विरेकार्थं विसर्पञ्चवरनाशनम् ॥ ६६ ॥  
 रसमामलकानां वा घृतमिश्रं प्रदापयेत् । स एव गुरुकोष्ठाय त्रिवृच्छूर्णयुतो हितः ॥ ६७ ॥  
 दोषे कोष्ठगते भूय एतत् कुर्याद्विकित्सितम् ।

The mahātikta ghṛta indicated in paittika kuṣṭha should also be given by the wise physician for alleviation of erysipelas.

( Likewise ) Trāyamāṇā ghṛta mentioned in the context of gulma should be prescribed by the wise physician to alleviate erysipelas.

For purgation, the powder of trivṛt dissolved in ghee or milk or hot water or grape juice should be administered to alleviate erysipelas.

One should give milk boiled with trāyamāṇā as purgative.

Ghee mixed with decoction of triphalā and added with trivṛt should be used as purgative to alleviate erysipelas and fever.

One should give the juice of āmalaka fruits mixed with ghee. In case of heavy bowels the same added with powder of trivṛt is beneficial.

Thus these measures should be adopted when the doṣa is situated in bowels. [62-67]

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत् ॥ ६८ ॥

भिषग्वातान्वितं रक्तं विषाणेन विनिर्दरेत् । पित्तान्वितं जलौकोभिः, कफान्वितमलाकुभिः ॥ ६९ ॥  
 यथासन्नं विकारस्य व्यधयेदाशु वा सिराम् । त्वङ्मांसज्ञायुसंकलेदो रक्तकलेदाद्वि जायते ॥ ७० ॥

In case blood is affected by the doṣas situated in śākhās ( periphery ), blood-letting should be done at first. The physician should take out the blood with horn, leeches and pumpkin in association of vāta, pitta and kapha respectively. Or he should resort to venesection in the area adjacent to the disorder. ( If blood-letting is not performed ) skin, flesh and ligaments are decomposed due to moistening of blood. [ 68-70 ]

अन्तःशरीरे संशुद्धे दोषे त्वज्ञांससंथिते । आदितो वाऽरूपदोषाणां किया वाहा प्रवर्ष्यते ॥ ७१ ॥  
 उदुम्बरत्वज्ञायुक्तं पश्चिमिज्जलकमुत्पलम् । नागपुल्यं प्रियकृष्णं प्रदेहः सघृतो हितः ॥ ७२ ॥  
 न्यग्रोधपादास्तरुणाः कदलीगम्भसंयुताः । विसग्रन्थिश्च लेपः स्याद्वृत्तधौतघृताप्लुतः ॥ ७३ ॥  
 कालीयं मधुकं हेम वन्यं चन्दनपश्चकौ । एला मृणालं फलिनी प्रलेपः स्याद्वृत्ताप्लुतः ॥ ७४ ॥  
 शाष्ट्रलं च मृणालं च शङ्खं चन्दनमुत्पलम् । वेतसस्य च मूलानि प्रदेहः स्यात् सतण्डुलः ॥ ७५ ॥  
 सारिवा पश्चिमिज्जलमुशीरं नीलमुत्पलम् । मञ्जिष्ठा चन्दनं लोभमभया च प्रलेपनम् ॥ ७६ ॥

नलदं च हरेणुश्च लोधं मधुकपद्मकौ । दूर्वा सर्जरसश्चैव सघृतं स्यात् प्रलेपनम् ॥ ७७ ॥  
 यावकाः सकवश्चैव सर्पिषा सह योजिताः । प्रदेहो मधुकं वीरा सघृता यवसक्तवः ॥ ७८ ॥  
 बलामुत्पलशालूकं वीरामगुरुचन्दनम् । कुर्यादालेपनं वैद्यो मृणालं च विसान्वितम् ॥ ७९ ॥  
 यवचूर्णं समधुकं सघृतं च प्रलेपनम् । हरेणवो मसूराश्च समुदगा श्वेतशालयः ॥ ८० ॥  
 पृथक् पृथक् प्रदेहाः स्युः सर्वं वा सर्पिषा सह । पश्चिनीकर्दमः शीतो मौकिकं पिष्टमेव वा ॥ ८१ ॥

**शङ्खः** प्रवालः शुकिर्वा गैरिकं वा घृताप्लुतम् ।

( पृथगेते ग्रथेहाश्च हिता देया विसर्पिणाम् ) प्रपौण्डरीकं मधुकं बला शालूकमुत्पलम् ॥ ८२ ॥  
 न्यग्रोधेष्वद्गुरुष्वीके सघृतं स्यात् प्रलेपनम् । विसानि च मृणालं च सघृताश्च कशेरुकाः ॥ ८३ ॥  
 शतावरीविद्यायांश्च कन्दी धौतघृताप्लुतौ । शैवालं नलमूलानि गोजिहा वृषकर्णिका ॥ ८४ ॥  
 इन्द्राणिशाकं सघृतं शिरीषत्वग्बलाघृतम् । न्यग्रोधोदुम्बरप्लक्षवेतसाश्वत्थपल्लवैः ॥ ८५ ॥  
 कल्कितैर्वद्गुरुष्विर्भिः शीतैरालेपनं हितम् । प्रदेहाः सर्वं पवैते वातपित्तोल्वणे शुभाः ॥ ८६ ॥  
 सकके तु प्रवस्थामि प्रदेहानपरान् हितान् । त्रिफलां पद्मकोशीरं समझां करवीरकम् ॥ ८७ ॥  
 नलमूलाम्यनन्तां च प्रदेहमुपकल्पयेत् । खदिरं सतपणं च मुस्तमरवधं धवम् ॥ ८८ ॥  
 कुरुण्टकं देवदारु दयादालेपनं भिषक् । आरग्वधस्य पत्राणि त्वचं स्त्रेष्मातकस्य च ॥ ८९ ॥  
 इन्द्राणिशाकं काकाणां शिरीषकुसुमानि च । शैवालं नलमूलानि वीरां गन्धप्रियकुमाम् ॥ ९० ॥  
 त्रिफलां मधुकं वीरां शिरीषकुसुमानि च । प्रपौण्डरीकं हीवेरं दार्वीत्वद्गुधुकं बलाम् ॥ ९१ ॥  
 पृथगालेपनं कुर्याद्द्रुद्धशः सर्वशोषपि वा । प्रदेहा सर्वं पवैते देयाः स्वल्पघृताप्लुताः ॥ ९२ ॥  
 वातपित्तोल्वणे ये तु प्रदेहास्ते घृताधिकाः । घृतेन शतधौतेन प्रदित्यात् केवलेन वा ॥ ९३ ॥  
 घृतमण्डेन शीतेन पयसा मधुकाम्बुना । पञ्चवल्ककषयेण सेचयेच्छीतलेन वा ॥ ९४ ॥  
 वातासूक्ष्मित्वहुलं विसर्पं वहशो भिषक् । सेचनास्ते प्रदेहा ये त एव घृतसावनाः ॥ ९५ ॥  
 ते चूर्णयोगा वीसर्पवणानामवचूर्णनाः । दूर्वास्वरससिद्धं च घृतं स्यादवणरोपणम् ॥ ९६ ॥  
 दार्वीत्वद्गुधुकं लोधं केशरं चावचूर्णनम् । पटोलः पिचुमर्दद्वयं त्रिफला मधुकोत्पले ॥ ९७ ॥

एतत् प्रक्षालनं सर्पिर्वणचूर्णं प्रलेपनम् ।

When the body from whithin is cleansed and the morbidity is located in skin and flesh external application is given or if morbidity is little it is prescribed from the very beginning.

Bark of udumbara, madhuka, padmkeśara, utpala, nāgapuṣpa and priyaṅgu are mixed with ghee and applied as paint.

Tender offshoots of vaṭa, interior of kadali-stem ( or root ) and lotus rhizome nodes—this formulation mixed with ghee washed hundred times is applied as paste.

Kāliya, madhuka, nāgakeśara, vanya, candana, padmaka, elā, mṛñāla and priyaṅgu mixed with ghee is applied as paste.

Dūrvā, mṛñāla, śaṅkha, utpala, roots of vetaṣa and rice grains make a paste ( for erysipelas ).

Sārivā, padmakeśara, uśira, nila, utpala, mañjiṣṭhā, candana, lodhra, and harītaki—these mixed together are administered as paste.

Nalada, hareṇu, lodhra, madhuka, padmaka, dūrvā and sarjarasa mixed with ghee make a paste.

The flour of parched barley mixed with ghee makes a paste and also the formulation of madhuka, vетra and flour of parched barley mixed with ghee.

The physician should use the following as paste—balā, utpala, lotus root, vīrā, aguru, candana, lotus stalk and lotus rhizome.

Barley powder and madhuka mixed with ghee make a paste.

Peas, lentils, green grams and white rice grains individually or jointly mixed with ghee make pastes ( for cryspelas ).

The cold mud clinging to the root of lotus, plant or powdered pearl, conch, coral, oyster-shell or ochre mixed with ghee are used separately as paste in erysipelas.

Prapauṇḍarīka, madhuka, balā, lotus root, utpala, vaṭa leaves and dugdhikā mixed with ghee are used as paste.

( 1 ) Lotus rhizome, lotus stalk, kaśeruka mixed with ghee, ( 2 ) roots and tubers of śatāvarī and vidāri washed and mixed with ample ghee, ( 3 ) śaivāla, nala roots, gojihvā, vṛṣakarṇikā and īdrāṇī śāka mixed ghee, ( 4 ) śīriṣa bark and balā mixed with ghee make paste for erysipelas.

The cold paste made of the powdered tender leaves of vaṭa, udumbara, plakṣa, vetaṣa and aśvattha mixed with ample ghee is beneficial.

All these pastes are useful in the disease predominant in vāta and pitta. Now I will say the other pastes beneficial in kaphaja type.

Triphalā, padmaka, uśira, samaṅgā, karavīra, nala roots and anantā—this should be applied as paste.

Khadira, saptaparṇa, musta, āragvadha, dhava, kuraṇṭaka and devadāru should be applied as paste.

Āragyadha ( leaves ), śleśmātaka ( bark ), īdrāṇī śāka, kākāhvā, śīriṣa-flowers, triphalā, madhuka, vīrā and śīriṣa flowers, prapauṇḍarīka, hribera, dāruharidrā ( bark ), madhuka and balā—these should be applied singly, dually or all collectively as paste.

All these pastes should be mixed with little quantity of ghee while those prescribed in the disease predominant in vāta and pitta are mixed with profuse quantity of ghee.

In erysipelas predominant in vāta, rakta and pitta the physician should prescribe frequent application of simple ghee washed hundred times or sprinkling with cold ghee-scum, milk, decoction of madhuka or pañcavalkala.

The formulations mentioned as pastes may also be applied as sprinkling media for processing ghṛtas and powders for powdering the wounds of erysipelas.

Ghṛta cooked with dūrvā juice promotes healing of wounds.

Bark of dāruharidrā, madhuka, lodhra and nāgakeśara make a powder.

Paṭola, nimba, triphalā, madhuka and utpalā – this formulation is used for making lotion, ghṛta, powder and paste. [ 71-97 ]

प्रदेहाः सर्वं एवैते कर्तव्याः संप्रसादनाः ॥ ९८ ॥

क्षणे क्षणे प्रयोक्तव्याः पूर्वमुदधृत्य लेपनम् । अधावनोदधृते पूर्वे प्रदेहा बहुशोऽघनाः ॥ ९९ ॥

देयाः प्रदेहाः कफजे धावनेनोदधृते घनाः । त्रिभागाङ्गुष्ठमात्रः स्यात् प्रलेपः कल्कपेषितः ॥ १०० ॥

नाति स्निग्धो न रुक्षश्च न पिण्डो न द्रवः समः । न च पर्युषितं लेपं कदाचिदवचारयेत् ॥ १०१ ॥

न च तेनैव लेपेन पुनर्जातु प्रलेपयेत् । क्लेदवीसर्पशल्लानि सौष्ण्यमायात् प्रवर्तयेत् ॥ १०२ ॥

लेपो ह्युपरि पट्टस्य कृतः स्वेदयति वणम् । स्वेदजाः पिण्डकास्तस्य कण्ठश्चैवोपजायते ॥ १०३ ॥

उपर्युपरि लेपस्य लेपो यद्यवचार्यते । तानेव दोषाङ्गनयेत् पट्टस्योपरि यान् कृतः ॥ १०४ ॥

अतिस्निग्धोऽतिद्रवश्च लेपो यद्यवचार्यते । त्वचि न श्लिष्यते सम्युक्तं दोषं शमयत्यपि ॥ १०५ ॥

तन्वालिप्तं न कुर्वीत संशुर्को ह्यापुटायते । न चौषधिरसो व्याधि प्राप्नोत्यपि च शुष्यति ॥ १०६ ॥

तन्वालिप्तेन ये दोषास्तानेव जनयेदभृशम् । संशुर्कः पीडयेद्व्याधि निःखेहो ह्यवचारितः ॥ १०७ ॥

All these pastes should be applied for soothing. The paste should be applied constantly after removing the previous one. Thin paste should be applied frequently after removing the previous one without washing but in kaphaja type the previous one should be removed with washing and then thick paste should be applied. The paste should be of the pounded drug and with thickness equal to one-third of the thumb. Moreover, the paste should be neither too unctuous nor too rough, neither too solid nor too liquid but of average consistency. The stale paste should not be applied nor should the same paste be applied again because it produces moisture and pain on the diseased site due to absence of heat.

Paste should not be applied over the bandage because that suuu as the wound and consequently pimples and itching are produced. If another paste is added to the previous one it produces the same defects as produced by the one applied over the bandage.

If paste is applied as too unctuous or too liquid it does not stick to the skin and as such does not pacify the disorder.

The paste should not be applied as thin because after drying it becomes like a pouch. Beside, the active fraction does not reach the site of disorder and is dried up beforehand.

The dried paste too has the same defects as in thin one but in pronounced measure. Moreover, if it is devoid of unctuous substance, it exerts pressure on the site. [ 98-107 ]

अन्नपानानि वक्ष्यामि विसर्पणां निवृत्तये । लङ्घितेभ्यो हितो मन्थो रुक्षः सक्षीद्रशर्करः ॥ १०८ ॥  
 मधुरः किञ्चिद्ग्लो वा दाडिमामलकान्वितः । सपरुषकमृद्वीकः सखर्जूरः शृताम्बुना ॥ १०९ ॥  
 तर्पणीर्यवशालीनां सखेहा चावलेहिका । जीर्णे पुराणशालीनां यूषेभुजीत भोजनम् ॥ ११० ॥  
 मुद्गान्मसूरांश्चणकान् यूषार्थमुपकल्पयेत् । अनग्लान् दाडिमामलान् वा पटोलामलकैः सह ॥ १११ ॥  
 जाङ्गलानां च मांसानां रसांस्तस्योपकल्पयेत् । रुक्षान् परुषकद्राक्षादाडिमामलकान्वितान् ॥ ११२ ॥  
 रक्तः इतेता महाहाश्च शालयः षष्ठिकैः सह । भोजनार्थं प्रशास्यन्ते पुराणाः सुपरिक्षुताः ॥ ११३ ॥  
 यवगोधूमशालीनां सात्म्यान्येव प्रदापयेत् । येषां नात्युचितः शालिर्नरा ये च कफाधिकाः ॥ ११४ ॥

Now I shall mention the diet for the patients of erysipelas.

After lightening, intake of rough mantha ( churned drink ) added with honey and sugar and sweet or slightly soured with pomegranates or āmalaka is wholesome. The mantha should be prepared with paruṣaka, mṛdvikā and kharjūra in boiled water.

Avalehikā ( paste-like rice-preparation ) added with slight fat should be taken with mantha made of barley and śāli. When it is digested, one should take old śāli rice with soups of green grams, lentils or bengal gram prepared with paṭola and āmalaka and unsoured or soured with pomegranates. He may also take meat-soup of wild animals without fat and added with paruṣaka, drākṣā, dādima and āmalaka.

In cereals, old red, white and mahāśāli types of rice and ṣaṣṭika rice well-drained are prescribed. The persons who have predominance of kapha and not suited to śāli ( rice ) should be given the suitable preparations of barley, wheat and śāli. [ 108-114 ]

विदाहीन्यन्नपानानि विरुद्धं स्वपनं दिवा । क्रोधव्यायामसूर्याश्चिप्रवातांश्च विवर्जयेत् ॥ ११५ ॥

The patient should avoid the diet causing burning, antagonistic foods, day sleep, anger, physical exercise, the sun, fire and winds. [ 115 ]

कुर्याच्चिकित्सितादस्माच्छीतप्रायाणि पैत्तिके । रुक्षप्रायाणि कफजे स्वैहिकान्यनिलात्मके ॥ ११६ ॥  
 वातपित्तप्रशमनमश्चिवीसर्पिणे हितम् । कफपित्तप्रशमनं प्रायः कर्दमसंविते ॥ ११७ ॥  
 रक्तपित्तोत्तरं दृष्टवा ग्रन्थिवीसर्पमादितः । रुक्षणैर्लङ्घनै सेकैः प्रदेहैः पाञ्चवल्कलैः ॥ ११८ ॥  
 सिरामोक्षर्जलौकोभिर्वमनैः सविरेचनैः । धृतैः कपायतिकैश्च कालङ्गः समुपावरेत् ॥ ११९ ॥  
 ऊर्ध्वं चाधश्च शुद्धाय रके चाप्यवसेचिते । वातश्लेष्महरं कर्म प्रनिथिवीसर्पिणे हितम् ॥ १२० ॥  
 उत्कारिकभिरुष्णाभिरुपनाहः प्रशस्यते । खिंगधाभिर्वेशवारैर्वा ग्रन्थिवीसर्पशूलिनाम् ॥ १२१ ॥  
 दशमूलोपसिद्धेन तैलेनोष्णेन सेचयेत् । कुष्ठतैलेन चोष्णेन पाक्यशारयुतेन च ॥ १२२ ॥

गोमूत्रैः पत्रनिर्यौहैरुण्डैर्वा परिषेचयेत् । सुखोष्णया प्रदिहादा पिष्टया चाश्वगन्धया ॥ १२३ ॥  
 शुष्कमूलककल्केन नक्तमालत्वचाऽपि वा । विभीतकत्वचां वाऽपि कल्केनोष्णेन लेपयेत् ॥ १२४ ॥  
 बलां नागबलां पथ्यां भूर्जग्रन्थिं विभीतकम् । वंशपत्राण्यग्निमन्थं कुर्याद्ग्रन्थिप्रलेपनम् ॥ १२५ ॥  
 दन्ती चित्रकमूलत्वक् सुधार्कपयसी गुडः । भलातकास्थि कासीसं लेपो भिन्द्याद्विलामपि ॥ १२६ ॥  
 बहिमर्गस्थितं ग्रन्थिं किं पुनः कफसंभवम् । दीर्घकालस्थितं ग्रन्थिं भिन्द्यादा भेषजैरिमैः ॥ १२७ ॥  
 मूलकानां कुलत्थानां यूषैः सक्षारदाढिमैः । गोधूमान्नैर्यवान्नैर्वा ससीधुमधुशकरैः ॥ १२८ ॥  
 सक्षौद्रैर्वारुणीमण्डैर्मातुलुहरसान्वितैः । त्रिफलायाः प्रयोगैश्च पिष्टलीक्ष्मैद्रसंयुतैः ॥ १२९ ॥  
 मुस्तभलातसक्नां प्रयोगैर्माक्षिकस्य च । देवदारुगुडुच्योश्च प्रयोगैर्गिरिजस्य च ॥ १३० ॥  
 धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुलमेदनैः । अयोलवणपाषाणहेमताम्ब्रप्रपीडनैः ॥ १३१ ॥  
 आभिः क्रियाभिः सिद्धाभिर्विविधाभिर्वली स्थिरः । ग्रन्थिं पाषाणकठिनो यदा नैवोपशाम्यति ॥ १३२ ॥  
 अथास्य दाहः क्षारेण शरैहैम्नाऽथ वा हितः । पाकिभिः पाचयित्वा वा पाटयित्वा समुद्धरेत् ॥ १३३ ॥  
 मोक्षयेद्रुहुशश्चास्य रक्तमुत्क्षेशमागतम् । पुनश्चापहृते रक्ते वातश्लेष्मजिदौषधम् ॥ १३४ ॥  
 धूमो विरेकः शिरसः स्वेदनं परिमर्दनम् । अप्रशाम्यति दोषे च पाचनं वा प्रशस्यते ॥ १३५ ॥  
 प्रक्षिञ्चनं दाहपाकाभ्यां भिषक् शोधनरोपणैः । वाहौशाख्यन्तरैश्चैव व्रणवत् समुपाचरेत् ॥ १३६ ॥  
 कम्पिलुकं विडङ्गानि दावां कारञ्जकं फलम् । पिष्टवा तैलं विपक्तव्यं ग्रन्थिव्रणचिकित्सितम् ॥ १३७ ॥  
 द्विवर्णीयोपदिष्टेन कर्मणा चाप्युपाचरेत् । देशकालविभागज्ञो व्रणान् वीसर्पजान् बुधः ॥ १३८ ॥

इति ग्रन्थिविसर्पचिकित्सा ।

Of these measures, mostly cold, mostly rough and unctuous treatment should be given in the disease caused by pitta, kapha and vāta respectively. In agni-visarpa, the measures pacifying vāta and pitta are beneficial while in kardama visarpa those pacifying kapha and pitta are administered.

On observing the granthi visarpa predominant in rakta-pitta, the time-knowing physician should manage the case with roughening, lightening, sprinkling, pastes of pañcavalkala, blood-letting by leeches, emesis, purgation and astringent-bitter ghṛtas. When the patient of granthi visarpa is cleansed upwards and downwards and also blood-letting is performed, measures alleviating vāta and kapha are beneficial.

When there is pain in granthi visarpa, poultice of hot and unctuous utkārikā or vesavāra should be applied on the part. Moreover, it should be sprinkled on with the hot oil prepared of daśamūla, hot kuṣṭha taila added with cooked alkali or cow's urine or hot decoction of leaves.

The part should be pasted on with pounded and heated aśvagandhā, paste of dried radish, bark of naktamāla or the hot paste of bibhitaka bark.

Balā, nāgabalā, harītakī, bhūrja-granthi (nodule formed in bhūrja tree), bibhitaka, vāmsa leaves, agnimantha—these together should be applied as paste on granthi.

Dantī or citraka root, latex of sunṭhi and arka, jaggery, bhallātaka nut, kāsisa—this paste can break even stone what to say of gland caused by kapha and situated in external passage.

The granthi of long duration should be broken by the following medicaments such as—soup of radish and horse gram added with yavakṣāra and dāqīma; diet of wheat and barley with sīdhu, honey and sugar; vāruṇī scum with honey and mātulūṅga juice; use of triphalā with pippali and honey, mustasaktu ( ci.7 ), bhallātakasaktu ( ci. 1 ), swarṇamākṣika, devadāru and guḍuci, śilājatu, smoking, head evacuation, gulma-breaking measures said earlier and compression with iron salt, stone, gold and copper.

If the strong, firm and stony hard granthi does not subside by the above various efficacious remedies, then it should be cauterized with alkali, iron arrow or gold. Or after making it suppurate by applying suitable drugs one should open it and extract the growth.

Besides, his excited blood should be eliminated frequently followed by administration of drugs to pacify vāta and kapha.

Smoking, head evacuation, sudation, compression or suppuration are prescribed if doṣa does not respond to the above treatment.

When the site is decomposed with inflammation and suppuration, the physician should manage it with external as well as internal cleaning and healing measures as in wounds.

Kampillaka, viḍaṅga, qāruharidrā, karañja fruit—all should be pounded and used for cooking an oil. This oil is efficacious in granthi visarpa.

The wise physician knowing place and time should manage the wounds of erysipelas with measures prescribed in the chapter of 'dvivraṇiya. [ 116-138 ]  
( Thus treatment of granthi visarpa ).

य एव विधिरुद्दिष्टे ग्रन्थीनां विनिवृत्तये । स एव गलगण्डानां कफजानां निवृत्तये ॥ १३९ ॥  
गलगण्डास्तु वातोत्था ये कफानुगता नृणाम् । वृतक्षीरकषायाणामभ्यासान् भवन्ति ते ॥ १४० ॥

The measure prescribed for treatment of granthi should also be applied for alleviation of kaphaja galagandha ( goitre ). The vātika types of galagandha associated with kapha are destroyed by regular use of ghṛtas, milk and decoctions. [ 139-140 ]

यानीहोक्तानि कर्मणि विसर्पणां निवृत्तये । एकतस्तानि सर्वाणि रक्तमोक्षणमेकतः ॥ १४१ ॥  
विसर्पणे न ह्यसंसृष्टो रक्तपित्तेन जायते । तस्मात् साधारणं सर्वमुक्तमेतच्चिकित्सितम् ॥ १४२ ॥

विशेषो दोषवैषम्यान्न च नोक्तः समासतः । समासव्यासनिर्दिष्टां क्रियां विद्वानुपचरेत् ॥ १४३ ॥

All the remedial measures for visarpa are on one side and blood-letting alone on the other one.

Visarpa does not arise without association of raktapitta, hence entirely general treatment has been described.

It is not that the particular conditions of variations of dosas have not been said briefly. The wise physician should select the measures out of the above said also in details. [ 141-143 ]

तत्र श्लोकाः—

निरुक्तं नामभेदाभ्य दोषा दुष्याणि हेतवः । आश्रयो मार्गतश्चैव विसर्पगुरुलाघवम् ॥ १४४ ॥  
लिङ्गान्युपद्रवा ये च यहृक्षण उपद्रवः । साध्यत्वं, न च, साध्यानां साधनं च यथाक्रमम् ॥ १४५ ॥  
इति पिग्रक्षवे सिद्धिमभिवेशाय धीमते । पुनर्वसुरुवाचेदं विसर्पाणां चिकित्सितम् ॥ १४६ ॥

Now the summing up verses—

Derivation of various names, doṣa, duṣya, pathogenic material, location, severity and otherwise according to passage, symptoms, complications, nature of complications, prognosis and treatment of the curable ones—all this has been said by Punaravasu for the inquisitive and intelligent Agniveśa under the treatment of visarpa. [ 144-146 ]

इत्यम्भिवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने विसर्पचिकित्सितं  
नामैकविंशोऽध्यायः ॥ २१ ॥

Thus ends the twenty first chapter on treatment of visarpa in Cikitsāsthāna  
in the treatise composed by Agniveśa and  
redacted by Caraka. ( 21 )

### द्वाविंशोऽध्यायः

#### CHAPTER XXII

अथातस्तृष्णाचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now ( I ) shall expound the chapter on treatment of tṛṣṇā ( polydipsia or excessive thirst ). [ 1 ]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreyā. [ 2 ]

ज्ञानप्रशस्तपोभिः ख्यातोऽभिसुतो जगद्वितेऽभिरतः । तृष्णानां प्रशमार्थं चकित्सितं प्राह पञ्चानाम् ॥ ३ ॥

The son of Atri, famous for this knowledge, serenity and penance and engaged in welfare of the world said the treatment for pacification of five types of *trṣṇā*. [ 3 ]

क्षोभाद्याच्छ्रुमादपि शोकात्कोधाद्विलङ्घनान्मद्यात् । क्षाराम्ललवणकटुकोषणरूक्षशुक्राच्चसेवाभिः ॥४॥  
धातुक्षयगदकर्षणवमनाद्यतियोगसूर्यसंतापैः । पित्तानिलौ प्रवृद्धौ सौम्यान्धातूंश्च शोषयतः ॥५॥  
रसवाहिनीश्च धमनीर्जित्तामूलगलतालुकक्षेष्वः । संशोद्य नृणां देहे कुरुतस्तृष्णां महाबलवेतौ ॥६॥  
पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम् । धोरब्याधिकृशानां प्रभवत्युपसर्गभूता सा ॥७॥

Pitta and vāyu aggravated due to excitement, fear, exertion, grief, anger, excessive lightening, wines, habitual intake of alkaline, sour, salty, pungent, hot, rough and dry food, depletion of dhātus, emaciation by diseasee, excessive application of emesis etc., intense heat of the sun dry up the saumya ( soft ) dhātus and also the blood vessels of tongue root, throat, palate and kloman, and thus, being very strong, cause ṭṛṣṇā. The patient drinks water frequently but as they ( vāta and pitta ) absorb it quickly, he does not get solace. Ṭṛṣṇā appears as a complication in those emaciated by severe diseases. [ 4-7 ]

प्राग्रं प्रमुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम् । तृष्णानां सर्वासां लिङ्गानां लाधवमपायः ॥ ८ ॥

The prodromal symptom of trṣṇā is dryness of mouth; the specific character as longing for water and the alleviation of all types of trṣṇā is characterised by diminution in symptoms. [ 8 ]

मुखशोषस्वरभेदध्रमसंतापप्रलापसंस्तम्भान् । ताल्बोष्टुकण्ठजिह्वाकर्कशतां चित्तनाशं च ॥९॥  
जिह्वानिर्गममहृचि वाधिर्यं मर्मदयनं सादम् । तृष्णोऽन्तां कुरुते, पञ्चविधां लिङ्गतः शृणु ताम् ॥१०॥

The manifested *trṣṇā* produces the following symptoms such as-dryness of mouth, hoarseness of voice, lips, throat and tongue, loss of mind (concentration), protrusion of tongue, anorexia, deafness, affliction in heart and lassitude. Now listen about the symptoms of the five types. [ 9-10 ]

अवधातुं देहस्थं कृपितः पवनो यदा विशोषयति । अस्मिन्ब्रह्मे शुभ्यत्यबलस्तृप्यत्यथ विशुद्ध्यन् ॥११॥  
निद्रानाशः शिरसो भ्रमस्तथा शुष्कविरसमुखता च । स्नोतोऽवरोध इति च स्यालिङ्गं वाततृप्णायाः ॥१२॥

When vitiated vāyu dries up the fluid portion of the body, the weakened patient is dried up and consequently suffers from tṛṣṇā.

Sleeplessness, giddiness, dryness and distaste in mouth, obstruction in channels—these are the symptoms of vātika trṣṇā. [ 11-12 ]

पितं मतमास्त्रेयं कुपितं चेत्तापयत्यपां धानुम् । संतसः स हि जनयेत्तृष्णां दाहोल्वणां नृणाम् ॥१३॥  
तिक्तास्थवर्वं शिरसो दाहः शीताभिनन्दिता मूर्च्छा । पीताक्षिमूत्रवर्चस्थवमाकृतिः पित्ततृष्णायाः ॥१४॥

Pitta is regarded as 'āgneya' ( of fiery nature ) and as such when vitiated it heats the fluid portion which produces thirst predominant in burning sensation.

Bitterness in mouth, heat in head, welcoming cold, fainting and yellowness of eyes, urine and stool—these are the symptoms of paitika trṣṇā [ 13-14 ]

तृष्णा याऽमप्रभवा साऽप्यग्नेयाऽमपित्तजनितत्वात् । लिङ्गं तस्याश्वारुचिराधानकफप्रसेकौ च ॥१५॥

The thirst caused by āma is also āgneya ( fiery ) in nature because of being produced by āma pitta. Its symptoms are anorexia, tympanitis and excessive salivation. [ 15 ]

देहो रसज्ञोऽम्बुभवो रसश्च तस्य क्षयाद्य तृष्णेद्धि । दीनस्वरः प्रताम्यन् संशुष्कहृदयगलतालु ॥१६॥

Body is a product of rasa which is produced from water. Hence due to diminution of rasa one is afflicted with thirst. He suffers from feebleness of voice, feeling of darkness ( or fainting ) and dryness of heart, throat and palate. [ 16 ]

भवति खलु योपसर्नात्तृष्णा सा शोषणी कष्टा । ज्वरमेहक्षयशोषश्वासाद्युपसृष्टेहानाम् ॥ १७ ॥

The thirst which appears as complication in fever, prameha, wasting, phthisis etc. is troublesome and leads to further emaciation. [ 17 ]

सर्वास्त्वतिप्रसक्ता रोगकृशानां वमिप्रसक्तानाम् । धोरेणद्रवयुक्तास्तृष्णा मरणाय विशेयाः ॥ १८ ॥

All types of trṣṇā are taken as fatal if they are continuous, in a person reduced by some disease particularly constant vomiting, and associated with severe complication. [ 13 ]

नाग्नि विना हि तर्षः पवनाद्वा तौ हि शोषणे हेतु । अव्यातोरतिवृद्धावपां क्षये तृष्णति हि नरः ॥ १९ ॥  
गुर्वन्नपयःखेहैः संमूच्छिद्विद्वक्तुले च । यस्तृष्णेहृतमार्गं तत्राप्यनिलानलौ हेतु ॥ २० ॥  
तीक्ष्णोषणरुक्षभावान्मयं पित्तानिलौ प्रकोपयति । शोषयतोऽपां धातुं तावेव हि मद्यशीलानाम् ॥ २१ ॥  
तपास्थिह सिकतासु हि तोयमाद्यु शुष्णति क्षितम् । तेषां संतानां द्विमजलपानाद्वयति शर्म ॥ २२ ॥

There is no thirst without pitta or vāta because they are the agents of absorption of body fluid. Hence when they get aggravated too much they lead to loss of fluid and consequently produce thirst.

One who suffers from thirst due to mixing of heavy food, milk and fatty substances and also during burning of food by obstruction in the passage, there also the agents are the same e. g. vāta and pitta.

Wine due to nature of sharpness, hotness and roughness vitiates pitta and vāta which absorb the body fluid in alcoholic addicts. As water poured over heated sand is absorbed quickly, the above patients heated too much find solace by drinking cold water. [ 19-22 ]

शिशिरज्ञातस्योष्मा रुद्धः कोष्टुं प्रपद्य तर्षयति । तस्मान्नोष्णक्वान्तो भजेत सहसा जलं शीतम् ॥२३॥

In a person having bathed with cold water the heat blocked gets into the belly and causes thirst. Hence one exhausted with heat should not come in contact with cold water suddenly. [ 23 ]

लिङ्गं सर्वास्वेतास्वनिलक्षयपित्तजं भवत्यथ तु । पृथगागमाचिकित्सितमतः प्रवक्ष्यामि तृष्णानाम् ॥२४॥

In all types of trṣṇā the symptoms pertain to vāta, loss of fluid and pitta. However, because of their different causes of origin, I will describe their treatment. [ 24 ]

अपां क्षयाद्द्वि तृष्णा संशोष्य नरं प्रणाशयेदाशु । तस्मादैन्द्रं तोयं समधु पिवेत्तहुणं वाऽन्यत् ॥२५॥

किञ्चित्तुवरानुरसं ततु लघु शीतलं सुगन्धिं सुरसं च ।

अनभिव्यन्दि च यत्तत्क्षितिगतमन्यैन्द्रवज्ज्वेयम् ॥ २६ ॥

Excessive thirst due to loss of fluid dries up the patient and kills him instantly. Hence one should take rain water ( distilled water ) mixed with honey or other similar water. The ground water which is astringent in aftertaste, thin, light, cold, fragrant, of good taste and non-blocking for channels should be considered like rain water. [ 25-26 ]

श्रृतशीतं ससितोपलमश्ववा शरपूर्वपञ्चमूलेन । लाजासकुसिताद्वामधुयुतमैन्द्रेण वा मन्थम् ॥२७॥

वाटर्थं वाऽमयवानां शीतं मधुशर्करायुतं दद्यात् । पेयां वा शालोनां दद्याद्वा कोरदूपाणाम् ॥ २८ ॥

पयसा श्रुतेन भोजनमथवा मधुशर्करायुतं योजयम् । पारावतादिकरसैर्धृतभृष्टैर्वैद्यलवणाम्लैः ॥२९॥

तृणपञ्चमूलमुञ्जातकैः प्रियालैश्च जाङ्गलाः सुकृताः । शस्ता रसाः पयो वा तैः सिद्धं शर्करामधुमत् ॥३०॥

शतधौतघृतेनाक्तः पयः पिवेच्छीततोयमवगाह्य । मुद्रमसूरचणकजा रसास्तु भृष्टा घृते देयाः ॥ ३१ ॥

मधुरैः सजीवनीयैः शीतैश्च सतिककैः श्रुतं क्षीरम् । पानाभ्यञ्जनसेकेष्विष्टं मधुशर्करायुतकम् ॥३२॥

तज्जं वा घृतमिष्टं पानाभ्यञ्जेषु नस्यमपि च स्यात् । नारीपयः सशर्करमुष्टूप्या अपि नस्यमिञ्चुरसः ॥३३॥

The patient should be given water boiled with śarādi pañcamūla when cold mixed with sugarcandy or mantha ( churned drink ) prepared with rain water and containing parched paddy flour, sugar and honey. Or one should give vāṭya ( cakes ) made of unripe barley grains cold and added with honey and sugar or liquid gruel of śali rice or kodo. Food added with honey and sugar along with boiled milk or meat soup of dove etc. fried with ghee, unsalted and unsoured should be given. Meat-soup of wild animals or milk well-processed with trṣṇapañcamūla, muñjātaka and priyāla and mixed with sugar and honey is prescribed.

The patient having been massaged with ghee washed hundred times should take dip in cold water and then take milk. The soups of green gram, lentils and bengal gram fried in ghee may also be given.

Milk boiled with sweet, vitalising, cold and bitter drugs added with honey and sugar is recommended for drink, massage and sprinkling. Or ghee extracted from the same may be used as drink, massage or snuff. Snuff may also be used of woman's or camel's milk added with sugar or of sugarcane juice. [ 27-33 ]

क्षीरेश्वरसगुडोदकसितोपलाक्षौद्रसोधुमाद्वैकैः । वृक्षाम्लमातुलुङ्गैर्गण्ड्हास्तालुशोष्याः ॥ ३४ ॥  
जम्बवान्नातकबदरीवेतसपञ्चवल्कपञ्चम्लैः । हनुमुखशिराप्रदेहाः सघृता मूच्छर्भमतृष्णाम्बाः स्युः ॥ ३५ ॥  
दाढिमदधित्थलोध्रैः सविदारीबीजपूरकैः शिरसः । लेपो गौरामलकैर्वृतारनालायुतैश्च हितः ॥ ३६ ॥  
शैवलपङ्कम्बुद्धुरहैः साम्लैः सघृतैश्च सकुभिलेपैः । मस्त्वारानालाद्र्घवसनकमलमणिहारसंस्पर्शाः ॥ ३७ ॥  
शिशिराम्बुचन्दनाद्र्घस्तनतटपणितलगात्रसंस्पर्शाः । क्षौमाद्र्घनिवसनानां वराङ्गनानां प्रियाणां च ॥ ३८ ॥  
हिमवहरीवनसरित्सरोऽम्बुजपवनेन्दुपादशिराणाम् ।  
रस्यशिशिरोदकानां स्मरणं कथाश्च तृष्णाम्बाः ॥ ३९ ॥

Gargles with milk, sugar cane juice, jaggery water, sugar candy, honey, sidhu, mīrdvika, vṛkṣāmla and mātuluṅga alleviate dryness of palate.

Application of paste with jambū, āmrātaka, badari, vetasa, pañcavalkala and pañcāmla ( five sours ) mixed with ghee on cardiac region, face and head alleviate fainting, giddiness and thirst.

( In these conditions ) applications of paste on head with dāḍima, dadhittha, lodhra, vidārī and bijapūraka or white mustard mixed with ghee and sour gruel is beneficial. Similar in effect is the paste with śaivāla, muļ, lotus flowers and flour of parched grains added with sours and ghṛta.

Contact of curd water, sour gruel, wet cloth, garland of lotus or gems, touch of breasts, sole of hanī and other body parts wet with cold water and sandal, embracing lovely and charming women wearing kṣauma ( silk ) and wet clothes, recollection and narration of places having beautiful cold water reservoirs, exposed to cold breeze of snow glaciers, forests, rivers, lakes and lotus flowers and to moon-rays—alleviate thirst. [ 34-39 ]

वातघ्रमन्नपानं मृदु लघु शोतं च वाततृष्णायाम् । क्षयकासनुच्छृतं क्षोरघृतमूर्खवातपित्ततृष्णाम्बम् ॥ ४० ॥

In vātika tṛṣṇā, food and drink should be taken as vāta-alleviating, soft, light and cold. Ghee extracted from milk and boiled with drugs useful in kṣayaja kāsa ( cough caused by wasting ) alleviates ūrdhvavāta ( udīvara ) and tṛṣṇā. The same boiled with vitaliser; is useful in thirst caused by vāta and pitta. [ 40 ]

स्याज्जीवनीयसिद्धं क्षीरघृतं वातपित्तजे तवे ।  
पैत्ते द्राक्षाचन्दनखर्जुरोशीरम्बुद्धुतं तोयम् ॥ ४१ ॥  
लोहितशालितण्डुलखर्जुरपरूपकोत्पलद्राक्षाः । मधु पकामलाण्डजले स्थितं शीतलं पेयम् ॥ ४२ ॥  
लोहितशालिप्रस्थः सलोभ्रमधुकाङ्गोत्पलः शुण्णः । पकामलोष्टजलमधुसमायुतो मून्मये पेयः ॥ ४३ ॥

वटमातुलुङ्गवेतसपल्लवकुशकाशमूलयष्टयाहैः । सिद्धेऽमस्यग्रनिभां कृष्णमृदं कृष्णसिकतां च ॥४४॥  
ततानि नवकपालान्यथवा निर्वाप्य पाययेताच्छम् । अपाकशकरं वाऽमृतवल्लयुदकं तृष्णं हन्ति ॥४५॥  
क्षीरवतां मधुराणां शीतानां शर्करामधुविमिश्राः । शीतकथाया मृदभृष्टसंयुताः पित्ततृष्णाम्ब्राः ॥४६॥

In paitika त्रेषु, water mixed with drākṣā, candana, kharjūra, uśira and honey should be taken.

Grains of red śāli rice, kharjūra, paruṣaka, utpala and drākṣā kept in water should be taken as cold drink added with honey. Or the cooked clod is kept within water and this water added with honey is taken as cold drink.

Red śāli 640 gm. along with lodhra, madhuka, añjaṇa and utpala is crushed and then put in an earthen vessel in water of cooked unripe cold added with honey. This is taken as drink.

Black earth or sand heated fire-like or heated new earthen pieces are dipped in water boiled with tender leaves of vaṭa, mātulūṅga and vetasa, roots of kuṣa and kāśa and madhuṣṭī. This clear water is given to the patient. Or the decoction of guḍūci added with sugar alleviates thirst.

Cold infusion of latex-bearing, sweet and cold drugs kept with heated clod and added with sugar and honey alleviate; paitika त्रेषु. [ 41-46 ]

व्योषवचाभल्लातक्तिककथायास्तथाऽमतृष्णाम्ब्राः । यच्चोक्तं कफजायां वम्यां तच्चैव कार्यं स्यात् ॥४७॥  
स्तम्भारुच्यविपाकालस्यच्छर्दिषु कफानुगां तृष्णाम् ।  
ज्ञात्वा दधिमधुतर्पणलवणोष्णजलैवर्वमनमिष्ठम् ॥ ४८ ॥

दाढिमममलकलं वाऽप्यन्यत् सकथायमथ लेह्मम् । पेयमथवा प्रदद्याद्रजनीशर्करायुक्तम् ॥ ४९ ॥  
क्षयकासेन तु तुल्या क्षयतृष्णा सा गरीयसी नृणाम् । क्षीणक्षतशोषहितैस्तस्मात्तां भेषजैः शमयेत् ॥५०॥  
पानतृष्णातः पानं त्वर्धोदकममललवणगन्धाळ्यम् । शिशिरस्त्रातः पानं मद्याम्बु गुडाम्बु वा प्रपिवेत् ॥५१॥  
भक्तोपरोधतृष्णितः खेहतृष्णतौऽथवा तनुयवागूम् । प्रपिवेदगुरुणा तृष्णितो भुक्तेन तदुद्धरेद्दुक्तम् ॥५२॥  
मद्याम्बु वाऽम्बु कोण्ठं वलवांस्तृष्णितः समुल्लिखेत् पीत्वा ।  
मागधिकाविशादमुखः सशर्करं वा पिबेनमन्थम् ॥ ५३ ॥

बलवांस्नु तालुशोषे पिबेद्दृतं तृष्णमद्याच्च । सर्पिर्भृष्टं क्षीरं मांसरसांश्चावलः छिग्धान् ॥ ५४ ॥  
अतिरुक्षदुर्बलानां तर्षं शमयेन्नृणामिहाशु पयः । छागो वा घृतभृष्टः शीतो मधुरो रसो हृदयः ॥५५॥  
स्त्रियं च भुक्ते या तृष्णा स्यात्तां गुडाम्बुना शमयेत् । तर्षं मूर्च्छामिहतस्य रक्तपित्तापहैहन्यात् ॥५६॥

Trikālu, vacā, bhallātaka, bitter and astrin;gent drugs alleviate āma त्रेषु. The measures prescribed for the kaphaja त्रेषु should also be applied here.

If the thirst is diagnosed as kaphaja from the presence of stiffness, anorexia, indigestion, lassitude and vomiting, emesis with curd, honey, saturating drinks, salt and hot water is desirable.

Dāḍima or other sour fruit should be taken with astringent drugs or added with haridrā and sugar.

Kṣayaja ṭṛṣṇā is severe like kṣayaja kāsa. Hence it should be pacified with medicaments useful in wasting, chest wound and phthisis.

One afflicted with thirst due to alcoholism should take, after cold bath, alcoholic drink diluted with half water and added with sours, salt and aromatic substances or wine with water or jaggery with water.

If one suffers from thirst due to anorexia or excessive intake of fat he should take thin gruel. In case he is thirsty due to heavy food that should be evacuated (with emesis). If the patient is strong, he should vomit after drinking wine mixed with water or simple warm water and thereafter having cleansed his mouth with māgadhikā should take churned drink added with sugar.

The strong patient should take ghee and other thirst-alleviating edibles fried with ghee while the weak one should take milk and unctuous meat-soups.

Milk quenches the thirst quickly caused in very rough and debilitated persons. Similarly acts the cold, sweet and palatable goat's meat soup fried with ghee.

The thirst arisen on taking the fatty food should be quenched with jaggery. The same in patient afflicted with fainting should be alleviated by administering drugs useful in raktapitta. [ 47-56 ]

तृट्टदाहमूर्च्छाभ्रमक्षमदात्ययान्नविषपित्ते । शस्तं स्वभावशीतं शृतशीतं सन्निपातेऽभ्यः ॥ ५७ ॥  
हिकाश्वासनवज्वरपीनसघृतपीतपाईर्वगलरोगे । कफवातक्षते स्त्यानै सद्यः शुद्धे च हितमुष्णम् ॥ ५८ ॥  
पाण्डूदरपीनसमेहगुल्ममन्दानलातिसारेषु । प्लीहि च तोयं न हितं काममसहो पिवेदल्पम् ॥ ५९ ॥  
पूर्वामयातुरः सन् दीनस्तुष्णादिंतो जलं काङ्क्षन् । न लभेत स चेन्मरणमाश्वेचान्तुयाहीर्घरोगं चा ॥ ६० ॥  
तस्माद्वान्याम्बु पिवेत्तृष्णन् रोगी सशक्तराक्षौद्रम् । यद्वा तस्यान्यत्स्यात् सात्म्यं रोगस्य तच्छेष्टम् ॥ ६१ ॥  
तस्यां विनिवृत्तायां तज्जन्य उपद्रवः सुखं जेतुम् । तस्मात्तृष्णां पूर्वं जयेद्वहुभ्योऽपि रोगेभ्यः ॥ ६२ ॥

In conditions of thirst, burning sensation, fainting, giddiness, exhaustion, poisoning and raktapitta, naturally cold water is recommended. In sannipāta, water cooled after boiling should be given. In hiccup, dyspnoea, acute fever, coryza, after intake of ghee, diseases of chest and throat, kaphaja and vātika disorders, unctuousness and just after evacuation hot water is wholesome.

Intake of water is not wholesome in cases of pāñḍu, udara, coryza, prameha, gulma, poor digestion, diarrhoea and spleen enlargement. However, if the desire is intolerable one should take water in little quantity.

If afflicted with severe previous disease the patient is exhausted and desires water because of excessive thirst, he may die or be inflicted with some chronic dis-

order. Hence he should drink coriander water added with sugar and honey or some other suitable and favourite preparation.

It becomes easy to control the complications when the thirst itself is alleviated. Hence one should overcome the thirst before so many other disorders. [57-62]

**तत्र स्तोकः—**

हेतु यथा॑ग्निपचनौ कुरुतः सोपद्रवां च पञ्चानाम् । तृष्णानां पृथगाकृतिरसाध्यता साधनं चोकम् ॥६३॥

**Now the summing up verse—**

How pitta and vāta as cause produce trṣṇā with complications, symptoms of the five types of trṣṇā, incurability and treatment—All this has been said ( in this chapter ).

इत्यग्निवेशाकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते हृदवलसंपूरिते चिकित्सास्थाने तृष्णारोगचिकित्सतं  
नाम द्वार्चिंशोऽध्यायः ॥ २२ ॥

Thus ends the twenty second chapter on treatment of Trṣṇā in  
Cikitsāsthāna in the treatise composed by Agniveśa,  
redacted by Caraka and re-constructed by  
Dṛḍhabala as it was not available. (22)

### ब्रयोविंशोऽध्यायः

#### CHAPTER XXIII

अथातो विषचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now [ I ] shall expound treatment of poisoning. [ 1 ]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [ 2 ]

प्रागुत्पत्तिं गुणान् योनि वेगांलिङ्गान्युपकमान् । विषस्य ब्रुवतः सम्यगग्निवेश निबोध म ॥ ३ ॥

I am telling about the early origin, properties, sources of poison and impulses, symptoms and treatment of poisoning O Agnivesha ! listen. [ 3 ]

अमृतार्थं समुद्रे तु मध्यमाने सुरासुरैः । जबे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः ॥ ४ ॥  
दीपतेजाश्चतुर्दण्डो हरिकेशोऽनलेक्षणः । जगद्विषण्णं तं दृष्टा तेनासौ विषसंज्ञितः ॥ ५ ॥

While the ocean was being churned by gods and demons for nectar a human form fierce-looking, brilliant, with four large teeth, brown hairs and fiery eyes appeared

before the origin of nectar. As the creatures got afflicted to see him he was named as 'Viṣa' ( poison ). [ 4-5 ]

जङ्गमस्थावरायां तद्योनौ ब्रह्मा न्ययोजयत् । तदम्बुसंभवं तस्माद्विविधं पावकोपमम् ॥ ६ ॥  
अष्टवेगं दशगुणं चतुर्विशत्युपकमम् ।

Brahmā ( the creator ), placed him in two sources—mobile and immobile. That originates from water, is of two types and fire-like and has eight impulses, ten properties and twenty four remedial measures. [ 6 ]

तद्र्विषस्वम्बुयोनित्वात् संक्लेदं गुडवद्रतम् ॥ ७ ॥  
सर्पत्यम्बुधरापाये तदगस्त्यो हिनस्ति च । प्रयाति मन्दवीर्यत्वं विषं तस्माद्वात्यये ॥ ८ ॥

Because of its watery source, it gets liquified and flows like jaggery in rains but thereafer it is destroyed by Agastya (appearance of Agastya constellation in sky) and as such poison becomes mild in action after the rainy season (in autumn). [ 7-8 ]

सर्पाः कीटोन्दुरा लृता वृश्चिकागृहगोधिकाः । जलौकामत्स्यमण्डकाः कणभाः कुक्कलासकाः ॥ ९ ॥  
श्वसिंहव्याघ्रगोमायुतरक्षुनकुलादयः । दंष्ट्रिणो ये विषं तेषां दंष्ट्रोत्थं जाङ्गमं मतम् ॥ १० ॥

The poison of serpents, insects, rats, spiders, scorpions, house lizards, leeches, fishes, frogs, hornets, lizards, dogs, tigers, jackals, hyenas, mongooses and other fanged animals is known as 'jāṅgama' ( of animal source ). [ 9-10 ]

मुस्तकं पौष्टकरं क्रौञ्चं वत्सनामं बलाहकम् । कर्कटं कालकूटं च करवीरकसंक्लकम् ॥ ११ ॥  
पालकेन्द्रायुधं तैलं मेघकं कुशपुष्पकम् । रोहिणं पुण्डरीकं च लाङ्गलक्यञ्जनामकम् ॥ १२ ॥  
सङ्कोचं मर्कटं शृङ्गीविषं हालाहलं तथा । पवमादीनि चान्यानि मूलजानि स्थिराणि च ॥ १३ ॥

Mustaka, pauṣṭkara, krauñca, vatsanābha, balāhaka, karkaṭa, kālakūṭa, karaviraka, pālaka, indrāyudha, taila, meghaka, kuśapuṣpaka, puṇḍarīka, lāṅgalakī, añjanābha, sañkoca, markaṭa, śṛṅgīviṣa, halāhalā and other similar root poisons are known as sthira ( sthāvara or of vegetable source ). [ 11-13 ]

गरसंयोगजं चान्यत्रसंज्ञं गदप्रदम् । कालात्मरविषपकित्याग्नं तदाग्नु इरत्यस्त्र ॥ १४ ॥

'Gara' is a toxic combination of substances, non-poisonous or poisonous, which exerts toxic effect after interval of some time and as such does not kill the patient instantly. [ 14 ]

निद्रां तन्द्रां लूमं वाहं संपाकं लोमहर्षणम् । शोफं वैवातिसारं च जनयेजाङ्गमं विषम् ॥ १५ ॥  
स्थावरं तु उवरं हिकां वन्तर्विषं गलग्रहम् । फेनवस्यदक्षिणासमृच्छांविषं जनयेद्विषम् ॥ १६ ॥  
जाङ्गमं स्थावधोमागमूर्खमाणं तु मूलजम् । तस्मादंष्ट्राविषं मौलं हस्ति मौलं च दंष्ट्रजम् ॥ १७ ॥

The animal poison produces sleep, drowsiness, exhaustion, burning sensation, inflammation, horripilation, oedema and diarrhoea.

The vegetable poison produces fever, hiccup, sensitiveness of teeth, spasm in throat, frothy saliva, vomiting, anorexia, dyspnoea and fainting.

The animal poison is situated below while the vegetable poison is situated above. Hence one counteracts the other. [ 15-17 ]

तुष्मोहकन्तर्हर्षप्रसेकवमथुक्लमा भवन्त्यादे । वेगे रसग्रदोषादसूक्ष्मप्रदोषाद्वितीये तु ॥ १८ ॥  
वैवर्ण्यभ्रमवेपथुमूर्च्छाजृमाङ्गचिमिचिमातमकाः । दुष्टपिशितात्तृतीये मण्डलकण्ठश्वयथुकोटाः ॥ १९ ॥  
वातादिजाथतुर्थे दाहच्छर्चञ्जलमूर्च्छाद्याः । नीलादीनां तमसश्च दर्शनं पञ्चमे वेगे ॥ २० ॥  
षष्ठे हिक्का, भङ्गः स्कन्धस्य तु सप्तमेष्टमे मरणम् ।

नृणां, चतुष्पदां स्याच्चतुर्विधः, पक्षिणां चिरिधः ॥ २१ ॥

सीदत्यादे भ्रमति च, चतुष्पदो वेपते, ततः शून्यः । मन्दादारो भ्रियते श्वासेन हि चतुर्थवेगे तु ॥ २२ ॥  
ध्यायति विहगः प्रथमे वेगे, प्रभ्राम्यति द्वितीये तु । ऋस्ताङ्गश्च तृतीये विषवेगे याति पञ्चत्वम् ॥ २३ ॥

During the first impulse, the poison exhibits symptoms such as thirst, mental confusion, sensitiveness of teeth, excessive salivation, vomiting and exhaustion due to morbidity of rasa.

Symptoms in the second impulse are abnormal complexion, giddiness, trembling, fainting, yawning, irritating sensation and feeling of drakness due to morbidity of rakta.

In the third impulse māmsa is affected which gives rise to circular patches, itching, swelling and urticaria.

In the fourth impulse burning sensation, vomiting, body-pain, fainting etc. arise due to vitiation of vāta etc. ( dosas ).

In the fifth impulse one sees the objects as blue etc. and has vision of darkness.

In the sixth impulse there is hiccup, in the seventh one shoulder falls down and in the eighth one the patient dies. This is in case of human beings.

In animals there are four impulses while in birds there are only three. In the first impulse the four-hoofed one ( animal ) has lassitude and giddiness then it trembles, later becomes vacant and with diminished ingestion ( of food ) and lastly it dies of dyspnoea in the fourth impulse.

Bird, during the first impulse, looks anxious, feels giddy during the second one, becomes slackened in the third one and dies therein. [ 18-23 ]

लघु रक्षमाशु विशदं व्यवायि तीक्ष्णं विकासि सूक्ष्मं च ।

उष्णमनिदेश्यरसं दशगुणमुक्तं विषं तज्ज्ञैः ॥ २४ ॥

रौक्ष्याद्वातमशैत्यात्पित्तं रौक्ष्यादसूक्ष्मप्रकोपयति । कफमव्यक्तसत्वादन्नरसांश्चानुवर्तते शीघ्रम् ॥ २५ ॥  
शीघ्रं व्यवायिभावादाशु व्यापोति केवलं देहम् । तीक्ष्णत्वान्मर्मस्प्राणम्बं तद्विकासित्वात् ॥ २६ ॥

दुरुपकमं लघुत्वादैशयात् स्यादसकगतिदोषम् । दोषस्थानप्रकृतीः प्राप्यान्यतमं ह्युदीरण्यति ॥ २७ ॥

Poison is said to possess the following ten properties such as—light, rough, quick-acting, non-slimy, quickly absorbed, sharp, vikāsi (depressant), sūkṣma (minute) and having undefinable taste.

It vitiates vāta due to roughness, pitta due to hotness, rakta due to minuteness (quality of entering into fine channels), kapha and annarasa (chyle) due to undefined taste. It is absorbed quickly due to vyavāyi property and pervades the entire body due to 'āśu' (quick-acting) property. It affects vital parts due to sharpness and vital breath due to vikāsi property. It is manageable with difficulty due to lightness and is not adhered to doṣas due to non-sliminess but aggravates any of them according to location and constitution. [ 24-27 ]

स्याद्वातिकस्य वातस्थाने कफपित्तलिङ्गमीषत् । तृष्णोहरतिमूर्च्छागलग्रहच्छर्दिफेनादि ॥ २८ ॥

पित्ताशयस्थितं पैत्तिकस्य कफवातयोर्विषं तद्वत् । तृष्णकासज्वरवमथुकुमदाहतमोतिसारादि ॥ २९ ॥

कफदेशगं कफस्य च दर्शयेद्वातपित्तयोश्चेष्टत् । लिङ्गं श्वासगलग्रहकण्डुलालावमध्वादि ॥ ३० ॥

In a person of vātika constitution, the poison affecting the location of vāta shows the symptoms of kapha and pitta slightly. Thirst, confusion, restlessness, fainting, spasm of throat, vomiting, frothing etc. are the symptoms in this condition.

In a person of paittika constitution, the poison affecting the seat of pitta exhibits symptoms such as thirst, cough, fever, vomiting, exhaustion, burning sensation, vision of darkness, diarrhoea etc. The symptoms of kapha and vāta are exhibited less.

Similarly, in that of kaphaja constitution and affecting the seat of kapha shows the symptoms such as dyspnoea, spasm of throat, itching, excessive salivation, vomiting etc. and the symptoms of vāta and pitta less. [ 28-30 ]

दूषीविषं तु शोणितदुष्याहः किटिभकोठलिङ्गं च । विषमेकैकं दोषं संदूष्य हरत्यस्नेवम् ॥ ३१ ॥

Dūṣiviṣa (latent poison) produces pustules, kiṭibha and urticarial rashes due to disorder of blood. Thus poison takes away life soon by affecting each doṣa. [ 31 ]

क्षरति विषतेजसाऽसृक् तत् खानि निरुद्ध्य मारण्यति जन्तुम् ।

पीतं मृतस्य हृदि तिष्ठति दृष्टिविद्ययोर्देशो स्यात् ॥ ३२ ॥

Blood flows down due to heat of poison and it kills the man by blocking the channels. The poison ingested stays in the heart of the dead while that infused by biting or stinging is located at the particular site. [ 32 ]

नीलौष्टदन्तशैथिल्यकेशपतनाङ्गभङ्गविक्षेपाः । शिशिरैर्न लोमहर्षो नाभिहृते दण्डराजो स्यात् ॥ ३३ ॥